

REPORT
OF
THE ALL-INDIA
**Jahagirdars' Educational
Conference**
NEW DELHI

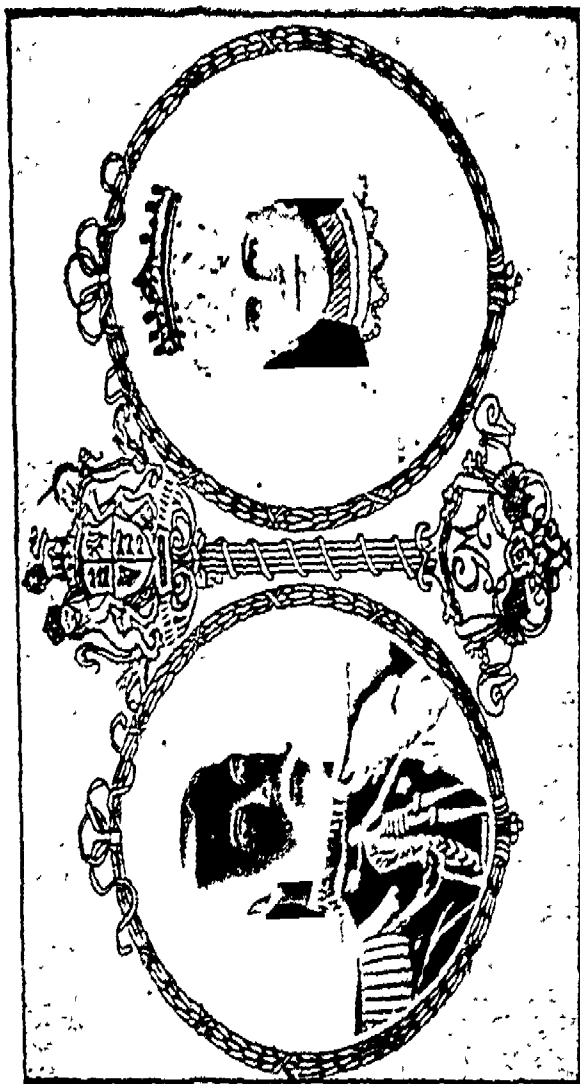
उद्धरेदात्मनात्मानम् नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बंधुरात्मैव रिपुरात्मनः ॥

HELD ON
March 15-17, 1932

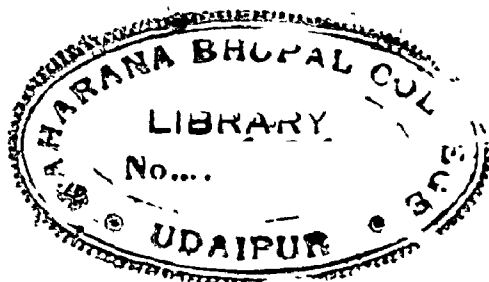


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Their Imperial Majesties.



THE VICEROYS HOUSE,
NEW DELHI.
//^h March 1932.

It is a great pleasure to me to send this message of good wishes to all those attending the All-India Jahagirdars' Educational Conference. Any enterprise which aims at furthering the education of young India will always receive my whole-hearted encouragement and support. I wish the Conference every success.

Willingdon

*Blessings of H. E. The Rt. Hon'ble The Earl of Willingdon,
G.M.S.I., G.C.M.G., G.M.I.E., G.B.E.,
Viceroy and Governor-General of India*

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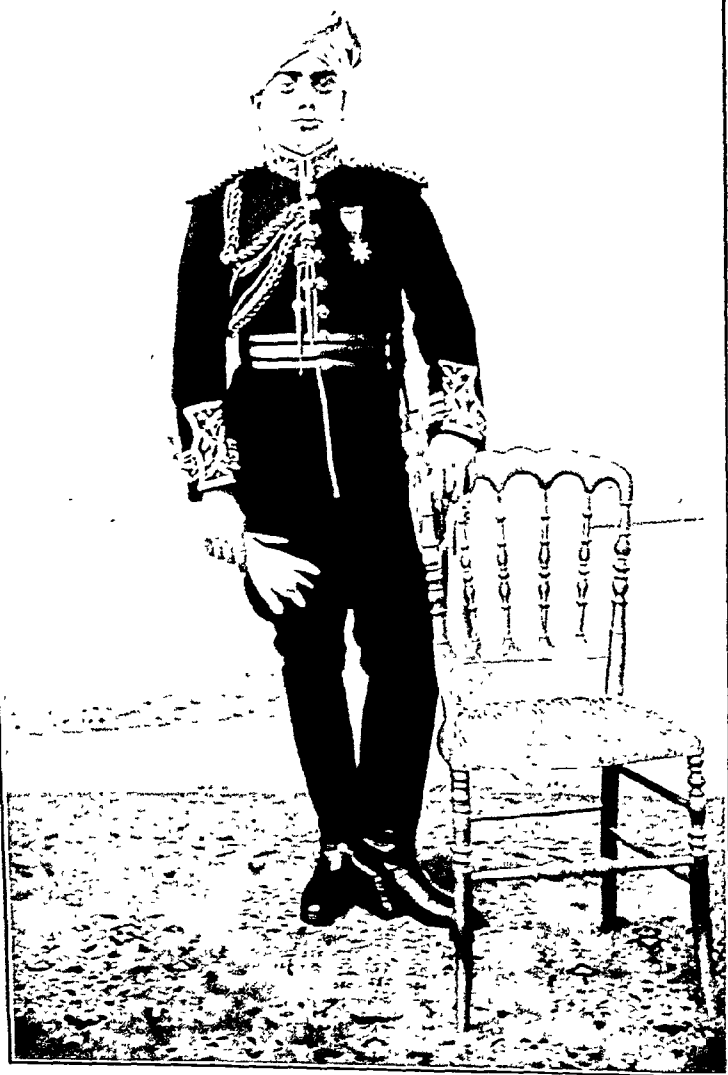
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*His Highness Maharaja Jitajirao Scindia, Alijah Bahadur,
Gwalior.*

FOREWORD.

It is a matter of common knowledge that there is at present a general awakening in all spheres of activity. Especially in India we find that great changes are being wrought with remarkable swiftness. We are on the threshold of new times and it is hoped that before long there will be many constitutional changes in the government of our country. The only alternatives before us are that either we progress with the advancing times or sink into nothingness.

It is said that education alone dispels ignorance and furthers the progress of humanity. While the number of literate Indians is miserably low, the percentage of the educated amongst the members of the landholding classes is positively microscopic. The question, therefore, arises *whether we wish this state of things to continue or mean to improve upon it*, so that we may have our due share in the national life of the country and in working out the new constitution which is soon to come into force. Taking all these facts into account, some of us realised the absolute need to get our community educated along sound lines and as quickly as possible, not only for the sake of education, but also that we may be able to discharge our duties as loyal citizens of our respective states and of the Crown. For this purpose an appeal was issued by me in December 1928 convening an All-India 'Jahagirdars' Educational Conference. But it met with little response. So I toured extensively in different parts of the country to educate public opinion in favour of such a conference. I

also met His Excellency the late Viceroy, Lord Irwin, and some members of the Government of India to discuss what best could be done to get our class of landholders educated. In April 1930, a small gathering of prominent landholders assembled under the presidentship of Rao Bahadur Seturam Maharaj Pawar of Dhar, to find out ways and means of convening the educational conference. On 28th October, 1931, (*Vijaya Dashmi*) Sardar M. N. Shitole, Sardar T. R. Patankar, Sardar A. B. Phalke, Sardar M. S. Apte, Sardar K. D. Mahadik, Sardar R. R. Jathar, Sardar Jinsiwalli, Sardar B. B. Pagnis and myself issued an appeal to the members of our order. It met with some response and we enlisted a large number of prominent people of the landholding classes as convenors, of the conference. The names of the convenors, sympathisers and supporters are given in the appendices to this report for the information of the public. The leading Sardars and Jahagirdars of Gwalior State assembled at Sambhaji Vilas, Gwalior, on the 7th January, 1932, and decided not only to convene the conference but to meet its expenses. On the 10th of the same month some of the convenors met at the same place. The proceedings of both those gatherings are also given in the appendices.

There was a strong feeling among us that the type of education which our children have been receiving is not suited to the requirements of our community, but that they should rather be educated along such lines as would make them good administrators of their estates and would enable them to enter into the army, navy, air-force and like departments. In order to discuss these matters it was decided, therefore, to convene a 'Jahagirdars'

Educational Conference at Delhi during March, 1932, with the following objects :—

- (a) to review the educational position in so far as it affected the landholding classes,
- (b) to consider what assistance should be rendered to the Public Schools scheme already under consideration, and whether any more similar institutions were necessary,
- (c) to form a permanent educational committee which would meet two or three times a year to discuss our educational needs and decide upon the action to be taken, and
- (d) to consider in what way the objects stated above might be achieved.

No doubt, there are a few educational institutions intended for the princes into which the children of the landholders also are admitted. But few members of our class have taken advantage of those institutions, chiefly because there are restrictions which do not easily permit them to gain admission for their sons, and also because the education there is on lines which are not useful to many of us. In addition, the life in those places is very expensive and hence most of us are unable to take advantage of them. The type of education which the landholders require is of a different nature from the one intended for the princes. We do not want institutions exclusively for the landholding classes but we wish our boys to come into touch with all classes who have a stake in the country. Above all, we want institutions which will form the character

of the boys and which will give them a tradition of useful and responsible citizenship.

For the above reasons we felt it necessary to establish an educational association with the following objects :—

- (1) to ascertain the educational requirements of the Sardars, Jahagirdars, Taluqdars, and others who come in the category of "landed aristocracy" of India,
- (2) to collect funds for providing educational facilities of the required nature,
- (3) to prepare schemes and curricula for the educational advancement of the above-mentioned classes.

In order to get a proper curriculum framed for the education of our boys, prominent educationists and specialists have been approached to suggest the kind of education to be given in primary and secondary standards, military, navy, aviation, and physical culture, particularly in technical and agricultural instruction. Already some educationists like Principal C. Maya Das, I.A.S., of the Government Agricultural College, Cawnpore, Principal Seshadri of the Government College, Ajmere, Principal F. G. Pearce of Gwalior, Mr. A. B. Dhruva, Pro-Vice-Chancellor of the Benares Hindu University, Dr. B. S. Moonje and a few others have promised their help and are preparing their schemes.

In accordance with the decision of the meeting of the convenors we made arrangements for the holding of the conference at Delhi. The members of the Central Legislatures and some of the members of the Government

of India were approached for help to make the Conference a success. His Excellency Lord Willingdon was not only gracious enough to grant me an interview but also gave all possible encouragement to make the conference a success. Our special thanks are due to Captain E. C. Mieville, the Private Secretary to His Excellency the Viceroy, and to Sir Joseph Bhore, Sir Frank Noyce and Mr. S. N. Roy. Khan Bahadur Abdul Rahaman Khan, the Vice-Chancellor of the Delhi University was good enough to place at our disposal the Convocation Hall for the conference on the 15th, 16th and 17th of March, 1932. It met under the presidentship of the Hon'ble Raja Sir Rampal Singh, K.C.I.E.

This report is compiled in the hope that it would throw some light on the achievements of the Educational Conference, and in order to make the Indian landholders appreciate our efforts and to make them further co-operate in promoting the ideals of the conference. The keen interest taken by the delegates of the conference, the enthusiasm evinced by some of the prominent members of the Council of State and the Legislative Assembly in our work, and the strong Executive Committee formed by the conference, portend that we shall be able to carry on our intended work without any hindrance or obstacle. If we get at least one ideal public school established in India, wherein the children of the landholding classes may receive the best type of education, I feel confident that we shall be giving a real impetus to the Indian education. For such an institution would be a model to the rest of the educational centres that are in our country.

Unfortunately the task of pioneers is always hard and their way is paved with many an obstacle. Whether the landholders belong to British India or to the Indian States, the work before them is of equal importance and of common interest. Their status in social life and in political freedom may vary but the maximum of agreement can nevertheless be arrived at with regard to the kind of education to be given to their children. The desire of every true citizen is to promote the interests of his own place and to serve his sovereign to the best of his ability. If that be our ambition, we should realise the importance of the times through which we are passing and the great need for adjusting ourselves to the progress of the country, whether we belong to British or Indian India. Let me hope that this report will make the landholding classes rise to the occasion and make education their common platform, since in that alone lies our salvation and consequently the salvation of the State.

India is essentially an agricultural country and the landlords command a great deal of influence over their millions of tenants. If only the landed aristocracy in India will endeavour to regain their lost position and leadership in society they will easily be able to do so. So long as we are not adequately educated or trained, we are unable to serve our governments to the maximum extent and consequently our power has passed away into the hands of people who are foreign to our states and little interested in their progress or improvement. I am convinced that before long the Indian aristocracy will understand their exact position in society. I am equally confident that the government of the states as well as of British India will accord all

necessary help in enabling the Indian landholders to re-establish their lost position.

This can be done only when the people are made to realise that we form the co-ordinative link between the Princes and the People and the Ruler and the Ruled. In order to create public opinion it is our duty to stem the tide of disruptive forces set in motion by some leaders who are preaching doctrines containing the philosophy of despair. Naturally, it appeals to the poor and destitute. We should appeal to such leaders as are advocates of these doctrines to join our ranks and thus to form the party akin to those of the Lords in the English Parliament. This helpful attitude will bridge the gulf which has been created by the teachings of the so called leaders. In spite of the hue and cry which is being raised against British Statesmanship we cannot help acknowledging the fact that they stand above other nations and that India owes much to the British Rule for the several specific contributions which it has made for raising the status of India. Just as the English aristocracy has produced eminent statesmen, administrators, generals and thinkers and helped in proving to be the link between the sovereign and subject so can the Indian aristocracy become the powerful factor in the Government of our country.

The landed aristocracy is the basis on which the superstructure of the Indian administration is built. Unless the basis is strengthened and made safe against the shocks of political turmoil and economic upheaval its very components may totter and prove a danger rather than a help. If the landed aristocracy

gets the necessary intellectual enlightenment, it will prove to be a source of strength and will be in a position to serve the States and the Crown in a most useful manner. We earnestly hope that the governments concerned will sympathetically consider our wishes and give us the necessary encouragement to succeed in getting our community educated.

But it must be remembered that in all this we are actuated by the highest of motives. It is to be loyal to the States and the Crown while helping ourselves. Those who worked in the Conference must have realised that they were inspired by a higher power than mere mortal wishes and ambitions. To me at least it is clear as day light that the power which inspired me to work was something supreme and indefinable. Our work is of such a nature that forces would be raised to run counter to our purpose. We must be undaunted. My appeal specially to all my colleagues and brother Jahagirdars in Gwalior is that they should keep loyal to that high personality which is quite familiar to them and whose noble spirit, though invisible, has always guided and is till guiding them in all matters and keeping them safe from all obstacles. It is that spirit which has prompted and empowered them to work and follow the onward path courageously and hopefully. I have every hope that they will do this. And it is with this hope that I send out this Report to my brothers, the Indian landed aristocracy.

1, AURANGZEEB ROAD,
NEW DELHI,
20th March, 1932. }

C. S. ANGRIA,
General Secretary.



*Major-General His Highness The late Maharaja
Sir Madhaorao Sahib Scindia, Alijah Bahadur, of Gwalior,
G.C.S.I., G.C.V.O., D.C.L., LL.D., A.D.C.
to H. M. The King Emperor*

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to H. M. The King Emperor*

LEST WE FORGET

Our sense of gratitude for those who worked with us to make the Conference a success is too profound to be expressed in words. Yet we could not proceed without voicing our feelings. Our thanks are due to those of the Jahagirdars who convened the Conference and those who worked like all others from beginning to end forgetting their pride of position. The Reception Committee which was responsible for the accomodation and entertainment of the delegates deserves special thanks. And even from among the Committee the names of Sardar A. B. Phalke Saheb, the Raja Saheb of Paharagarh and Sardar M. N. Shitole Saheb ought to be expressly mentioned. I am particularly thankful to Sardar A. B. Phalke Saheb for suggesting to me on the 8th September 1931, the convening of the Conference and for the confidence he has shown in me in proposing me for the General Secretaryship. Mr. F. G. Pearce, the Principal of the Sardars' School and Prof. V. G. Kale of Poona deserve a special mention for the invaluable help which they gave us at all stages from inception to conclusion. In fact, every one of those who appear in the different group photographs has contributed his share of labour to the work of the Conference and have our thanks.

I cannot help mentioning those who worked with me from start to finish and who worked day and night regardless of all personal inconveniences. Mr. K. R. Tagaray, my stenographer, and Mr. V. P. Gayake, Office Superintendent of the Conference, were my two hands.

And last, though not the least, comes Mr. D. L. Ananda Rao who worked as the Secretary from January to March. His assistance was simply invaluable.

Before we stop we feel inclined to repeat our sense of gratitude towards the Government Officials and the Members of the Central Legislature. The different individuals, several papers and institutions of Delhi that made our work easy by rendering us all possible help and have thus put us under obligation. We can hardly forget the girls of the Indraprastha Girls' Intermediate College, Delhi, who enlivened the occasion by their beautiful welcome songs. I cannot pass on without thanking our landlord in Delhi, Lala Banwari Lal of the firm of Bhanamal Gulzarimal, who made every-thing convenient for us during our stay there and made us feel quite at home.

1, AURANGZEB ROAD,
NEW DELHI,
20th March, 1932. }

C. S. ANGRIA,
General Secretary.

PROGRAMME

OF THE

ALL-INDIA JAHAGIRDARS' EDUCATIONAL CONFERENCE, DELHI.

15th, 16th and 17th March, 1932.

Tuesday, the 15th of March.

8	A.M.	...	President's Arrival. Unveiling of the Court-of Arms by the President.
8-15	A.M.	...	Prayer.
8-30	A.M.	...	Welcome Address by the Chair- man of the Reception Committee (Sardar Anandrao Bhau Saheb Phalke of Gwalior.)
8-45	A.M.	...	Presidential Address by the Hon'ble Raja Sir Rampal Singh, K.C.I.E.
9-15	A.M.	...	Reading of messages by the General Secretary and Secre- tary. Reading of the Memorandum of the Country League by its Secretary.
9-30	A.M.	...	Report of the Conference by the Secretary.
9-45	A.M.	...	Election of the Subjects Com- mittee.

4-30 P.M. ... Meeting of the Subject Committee and Photo.

Wednesday, the 16th of March.

8-15 A.M. ... Group-photo.

8-30 A.M. ... Resolutions for the Consideration of the Conference.

Thursday, the 17th of March.

8 A.M. ... Reading of Messages by the Secretary.

8-15 A.M. ... Resolutions.

9-15 A.M. ... Election of the Executive Council.

9-30 A.M. ... Closing address by the President of the Conference.

10 A.M. ... Thanks-giving speeches by Shrimant Sardar Major M. N. Shitole Saheb of Gwalior and by Shrimant Sardar C. S. Angre Saheb, General Secretary.

5-30 P.M. ... At-Home in honour of the President and the Delegates of the Conference.

Messages, wishing the conference every success, were received from the following prominent gentlemen :—

1. His Highness the Nawab of Bhopal.
2. The Hon'ble Sir Joseph Bhore, K.C.S.I., C.I.E., I.C.S., New Delhi.
3. The Hon'ble Sir Frank Noyce, Kt., C.S.I., O.B.E., I.C.S.
4. The Hon'ble Sir B. L. Mitter, Kt.
5. Sir J. C. Bose, F.R.S., Calcutta.
6. Mr. B. Niyogi, M.A., LL.M., Vice-Chancellor, Nagpur University.
7. Dr. Ross Masood, Vice-Chancellor, Muslim University, Aligarh.
8. Vice-Chancellor, Annamalai University.
9. Sir Sukhdeo Prasad, Udaipur.
10. Dr. B. S. Moonje, Nagpur.
11. Seth Walchand Hirachand, Bombay.
12. Shreemant Sardar M. V. Kibe, M.A., Deputy Prime Minister, Indore.
13. Rao Bahadur C. V. Vaidya, M.A., LL. B., Poona.
14. R. M. Deshmukh, Esq., Bar-at-law, Amraoti.
15. M. R. Paranjpe, Esq., M.A., B.Sc., Poona.
16. Dr. Sam Higginbottom, M.A., M.Sc., D. Philan., Principal, Agricultural Institute, Allahabad.
17. Mr. J. Kelly, Principal, Aitchison College, Lahore.
18. Capt. Auchinleck, General Secretary, Country League, Delhi.

19. Mr. A. Rangaswamy Aiyer, M.A., LL. B., Editor, the Hindu, Madras.
20. Mr. Mahammad Pickthal, Director, Publicity Department, Hyderabad State.
21. Shreemant Narsojirao Shinde, Chief of Torgal.
22. Tatyasaheb Jadhavrao Esq., Bhuinj, Dt. Satara.
23. Sardar R. J. Potnis, Poona.
24. Sardar K. C. Mehendale, B.A., Editor, "Dumal-dar," Poona.
25. Prince Dhairyashilrao Pawar of Dhar.
26. Sardar Yeshwantrao Raje Pandhare, Bar-at-law, M.R.A.S., Baroda.
27. Sardar Heblikar Hebli, S.M.C.
28. G. A. Despande, Esq., B.A., LL.B., Poona.
29. Sardar Khan Mahammad Haminulla Khan, Rais of Isakhel, Punjab.
30. Thakur Ramlalsinghji, Bar-at-law, Bijaipur.
31. Mr. N. C. Kelkar, B.A., LL.B., Editor, Kesari, Poona.
32. Pt. Ram Narayan Misra, B A., Headmaster, Central Hindu High School, Benares.
33. Thakur Khusalsinghji of Geejgarh, Rajputana.
34. Thakur Kalyansingh Sakhawat, Jaipur.
35. Kumar Shambusinghji, Sheopur, Baroda.
36. Beohar Raghuversinghji, Taluqdar and Rais of Jubbulpur.
37. Pandit Shivprashad Chobe, Nayagaon, C. I.
38. N. B. Deshpande, Esq., Kuram,

39. Syt. Krishnabahadursigh Zamindar, Cawnpore.
 40. D. G. Chavak, Esq. Alanwadi, Dt. Ahmednagar.
 41. Sardar Sohan Singhji, M.L.A., Jullunder.
 42. Thakur Devendra Singhji of Bikaner.
 43. A. N. Misra, Esq., Dewan, Sohawal State, C. I.
 44. Syt. Dhondo Gopal Khandekar, Jahagirdar of Panth Piploda, Malwa.
 45. Mr. G. K. Deodhar, M.A., C.I.E., President, Servant of India Society, Poona.
 46. P. S. Seshadri, Esq., M.A., Principal, Govt. College, Ajmer.
 47. His Holiness Jagadguru Shri Shankarachrya, (Dr. Kurtkoti), Nasik.
 48. Wamanrao Naik, Esq., Hyderabad (Deccan).
 49. Maharaj Ramchandrasingh of Barmaval, C. I.
 50. S. K. Shindkar, Esq., Poona.
 51. Jaswantsinghji, Thakur of Bidwal, C. I.
 52. Dr. W. Burns, Principal, Agricultural College, Poona.
 53. Director, Agricultural Institute, Pussa.
 54. F. G. Pearce, Esq., B.A., (London), Gwalior.
 55. Shreemant Appasaheb Ghatge, Kagal (Senior).
 56. His Highness the Maharaja of Kolhapur.
 57. His Highness the Maharaja of Indore.
 58. Raja Sir Vasudevraja Kt., C.I.E., M.L.A., Madras.
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REPORT OF THE ALL-INDIA JAHAGIRDARS' EDUCATIONAL CONFERENCE.

BY MR. D. L. ANANDA RAO, SECRETARY.

In this brief report I do not wish to give a *resume* of the condition of the landed aristocracy in India and how education and enlightenment can make them efficient and capable servants of our country. I wish only to point out cursorily the various stages of work done by us in getting this educational conference convened. When the first appeal, issued in December 1928 by some prominent landholders, failed to receive encouraging response, Shrimant Sardar C. S. Angre Saheb went from place to place, in the provinces of Bombay and Madras, in Bengal and Central India as well as in many Indian States. He discussed his views with and received sympathy from several members of the landholding classes. He not only discussed his views with the public but also with some prominent officials of the Government of India like Sir Frank Noyce, Kt., C.S.I., O.B.E., Secretary, Education Department, who, I am glad to say, has now become the member for Labour and Industries in his Excellency the Viceroy's Executive Council, the Hon'ble Sir J. C. Bhore, K. C. S. I., C. I. E., Member for Commerce and Railways, and Mr. S. N. Roy, I.C.S., C.I.E. He consulted them as to how the interests and requirements of the members of the landholding classes could be included in the curriculum of the contemplated Indian Public School of the late Mr. S. R. Das. The General Secretary also saw His Excellency Lord Irwin in the same connection.

After completing his tours the General Secretary convened a preliminary meeting of some important landholders. It met at Ujjain in April 1930 under the presidentship of Rai Bahadur Seturam Maharaj Pawar. It emphasised the need for holding the conference at an early date, but the proposals did not take any concrete form. So a fresh appeal was issued by Shrimant Sardar Major M. N. Shitole Saheb, Sardar A. B. Phalke Saheb, Sardar T. R. Patankar Saheb, Sardar M. S. Apte Saheb, Sardar K. D. Mahadik Saheb, Sardar R. R. Jatar Saheb, Sardar Jinsiwale Saheb, Sardar B. B. Pagnis Saheb and Shrimant Sardar C. S. Angre Saheb on the 20th October 1931. The appeal met with much encouraging response. Ten circulars were sent to the members of all the landholding classes with regard to this Conference. Each of the circulars was issued to over 5,000 people, and the first appeal was sent nearly to 10,000 persons.

Apart from the office-workers, several prominent persons like that unassuming and unostentatious worker, Shrimant Sardar Major M. N. Shitole Saheb, that silent and persevering Raja Saheb Pancham Singh of Pahadgarh and others visited several important places to do propaganda in favour of this conference and to clear away the doubts and misgivings which lingered in the minds of some. It was the obvious experience of all those who went from place to place that people were eager to have an organisation which would unite the members of all landholding classes under one central organisation. It was the wish of some that this conference should deal with the political, social and economic problems which at present face the members of this community.

But some persons like Shrimant Sardar M. N. Shitole Saheb, Sardar Anand Rao Bhausahab Phalke and our General Secretary were of opinion that the attention of this conference should solely be devoted to the consideration of how best to educate the children of this class rather than deal with any other problem. This conference is convinced that unless the right type of education is given to the children of the landholding classes, they cannot become efficient and capable citizens and that on better education depends the future prosperity and welfare of the country. Hence, the convenors strictly confined themselves to finding out what type of education was suitable and how best it could be given to the children of the landholding classes. So on the 7th January 1932 a meeting of the Sardars and other important landholders of Gwalior was held at Sambhaji Vilas, Gwalior. The members assembled there resolved to meet the expenses incurred in convening the conference. On the 10th of the same month a meeting of the convenors was held at the same place under the presidentship of Shrimant Rao Bahadur Seturam Maharaj Pawar of Dhar. That meeting framed the agenda and budget of this conference and decided after a prolonged discussion that the conference should meet at Delhi. The Sardars of Gwalior were very keen on having it in Gwalior but the General Secretary favoured the idea of having it at Delhi partly because of its good situation and chiefly because most of the convenors desired to have it there. The meeting also framed a Board of Educational Advisers to prepare a curriculum. Already several prominent educationists have submitted their schemes and are helping us in the work. The messages

received from prominent men, leading organisations and from the heads of different Indian Universities, indicate that the ideals of this conference have the moral support of all those interested in the progress of India. Herculean efforts were made through press, platform and personal interviews to popularise the idea of having a conference like this. Here I wish to offer my personal thanks and the thanks of the association to the Hon'ble Raja Sir Motichand and Pandit Ram Narayan Misra, Head Master of the Central Hindu School, Benares, for the immense help they gave to me when I had the pleasure of meeting them at Benares during my tours.

In order to make this conference more useful the General Secretary interviewed His Excellency the Viceroy and several members of the Government of India who are connected with the Education Department. The members of the Central Legislatures were also interviewed. We are happy to note that some of them are not only attending our conference with keen interest but have also taken an active part in its deliberations. The thanks of the association are also due to Raja Sir Vasudeo Rajah, M.L.A., of Kollengode, Diwan Bahadur Har Bilas Sarada, M. L. A., Raja Bahadur Krishnamacharya, M. L. A., Sardar G. N. Mujumdar, M. L. A., the Hon'ble Shrimant Jagannath Maharaj Pandit, Mr. Narayanrao Gunjal, M. L. A., Mr. M. R. Puri, M. L. A., Babu Ayodhya Das, Bar-at-Law, M. L. A. and Professor V. G. Kale for the valuable assistance given to us in making the preliminary arrangements of the conference.

All organisations are the outcome of the labours of a few. Only from a small seed does a big tree spring

up. But its development depends on the fertility of the soil and the care bestowed upon it by the gardener. Likewise, the seed of our organisation which has been sown in this conference requires all the tender care of you all. If it gets that, I am confident that this association will some day bear rich fruit and raise the status not only of the members of the landholding classes but also of our country.

All these efforts are for the benefit of India's future. What the future will be is not dependent on others but upon the training we give to the rising generation. Therefore, it is the duty of all to see that the inherent qualities of Indian life are preserved and developed. It can be done only by giving the best type of education to our young men. The sons of India can come to the forefront and render useful service to their country in particular and to humanity in general if they possess noble character and can look back to the noblest traditions of the past. These can be developed only when they are rightly educated, and our ambition is to see that such an education is given to our boys.

DELHI,

15th March 1932.



*Chairman of the Reception Committee :
Sardar Anandrao Bhausaheb Phalke, of Gwalior.*



*The President of the Conference:
The Hon'ble Raja Sir Rampalsingh, K.C.I.E., of U.P.*

CLOSING ADDRESS OF THE HON'BLE RAJA SIR
RAMPAL SINGH, K.C.I.E., PRESIDENT OF THE
ALL-INDIA JAHAGIRDARS' EDUCATIONAL
CONFERENCE.

GENTLEMEN,

The important business of the conference is finished and as a formal routine I have to make a few closing observations and, probably, whether I deserve it or not, you will propose a vote of thanks to me. It is a convention, and I am confident you will follow it, for otherwise, you gentlemen, would be considered guilty of indiscipline. I propose a vote of our cordial appreciation and sincere thanks to the convenors who spared no pains and grudged no sacrifice either of money, time or labour to make this Conference a success. Even if Sardar Anandrao Bhau Saheb Phalke, the Chairman of the Reception Committee, Shrimant Sardar Major M. N. Shitole Saheb and Shrimant Sardar Angre Saheb, who always desire to keep themselves in the background and to whose indefatigable efforts the success of this conference is mostly due, will raise a voice of dissent, I shall rule them out of order. While appreciating the services of them all I may be allowed to single out Sardar Angre, the soul of this praiseworthy movement, for our special tribute of gratitude.

Gentlemen, the All-India Feudatories' Educational Association has been born. It is still a baby, but full of vitality, health and beautiful features, with all the symptoms of early development. May I give a warning to those in whose keeping the child is going to remain? India has a notoriety for infantile mortality, owing to

want of the supply of pure milk or other proper nourishment and good hygienic conditions. Let not this baby association, which is the common property of us all, suffer for want of healthy co-operation, enthusiastic energy and adequate sustenance having strength-giving vitamins.

Gentlemen, it would be traversing the same ground again and taxing your patience a little too much if I were to reiterate how much we have lost the ground which our fore-fathers occupied before, how great has been the fall from the high position our houses formerly enjoyed. I need not apologize and it is no exaggeration to say that we are rapidly becoming the real depressed class of India.

Gentlemen, no good will come from crying over spilt milk. No doubt, much time has been lost but there is no cause for despair. In order to retrieve the position already lost we have to gird up our loins. In the military sphere our forefathers won laurels on many a battlefield. Let us now determine to win even greater prizes in educational fields which comprise within themselves intellectual, moral, and physical uplift. The current of democracy is running with tremendous force in our motherland. We welcome it. All that is needed is that the stream should run in proper channels so as to enrich the soils of India with fertility for providing happiness and prosperity to all. Remember that if the inrush of this current passes into wrong channels it will devastate the country by spoiling even its existing fertility.

In order to hold our own in the battle of existence under democracy, education, the right sort of education,

is the only kind of weapon which can stand us in good stead. Erect up-to-date machinery for forging and distributing those weapons amongst your sons and you will be entitled to the ever-lasting gratitude of your children and children's children.

The other day I had the pleasure of attending the Rural Reconstruction Conference presided over by Mr. Devadhar, President of the Servants of India Society. A number of well-meant resolutions were tentatively passed. I am grateful to those who are interesting themselves in rural reconstruction which should be and is our own work. It struck me there and then that if the landed magnates were well equipped with the right sort of education, rural reconstruction might be accomplished in no time. For it even appreciable success is a matter of several decades, if not of half a century.

Gentlemen, I have done. It only remains for me to thank you for the great honour you have done me but here my tongue cleaveth because I find no adequate words to convey these feelings to you, and so good-bye.

DELHI,

17th March 1932.

THANKS-GIVING ADDRESS OF SHRIMANT SARDAR MAJOR M. N. SHITOLE SAHEB, GWALIOR.

MR. PRESIDENT AND FRIENDS,

I wish to offer you all our heartfelt thanks. I know what inconveniences you have been put to. Owing to shortage of time, we have not been able to provide the necessary facilities to make the stay of those who have come from out-stations a very happy and pleasant one. I hope you will go back from this place fully determined to do the necessary propaganda in favour of this newly-formed association. It is not necessary for me to emphasise the need for having such an association. It will bring together the members of all landholding classes of this vast country and will enable them to consolidate their position in society and to make it more stable and enlightened.

We are thankful to you, Mr. President, for having guided the deliberations of this conference in such a beautiful and successful manner as you have done. We shall dearly cherish how ably, patiently and intelligently you have guided the deliberations of this conference. The All-India Feudatories' Educational Association feels greatly pleased and privileged in associating your name with it. Interested as you are in matters educational and social, we feel sure that this association will have the benefit of your guidance. Once again I wish to offer you sincere thanks on behalf of the Feudatories' Educational Association as well as on my own behalf, for your kind acceptance of the presidentship of this conference.

Our sole object in meeting together here has been to find out how best to educate our children, that they may prove to be useful citizens of their respective states

and governments. But few of us have a true conception as to what we mean by a "citizen". His Highness the Maharaja of Bikaner, while proposing in the Chamber of Princes, that a committee be appointed to enquire into the question of educational facilities for young princes in India, rightly stated that it was administrative training which was required for young rulers. He, therefore, placed administrative training in the forefront. Likewise, members of the landholding classes, who possess vast estates, require administrative training so that they may not mismanage their estates. We hope that the committee appointed by this conference to find out the suitability of the scheme prepared by educationists will pay sufficient attention to all these important matters, and evolve such a scheme of education as will meet the requirements of our class. Our combined efforts should root out the causes of unemployment from the very doors of our community, by providing the necessary agricultural, industrial and technical training, by enabling our children to take advantage of the new sphere of education along the lines of the Military, Aviation, Navy and the like. Lack of proper training in early life has developed in our young men desultory habits and a nature which spends time in idleness; in brief, neither do they have any conception of the value of time nor do they build up qualities like self-reliance, and initiative in our youngmen. While assimilating the best principles of western education, we should not lose sight of Indian traditions and culture. It should make our youngmen strong and sturdy, vigorous and energetic, able and helpful servants of their respective rulers and of the places to which they have the happy privilege of belonging. For

such an education as this we will toil hereafter.

I am positively certain that as days roll on people will begin to appreciate our labours and the imaginary mis-apprehensions and misgivings which are prevalent in some quarters will fast disappear giving place to appreciation of our present efforts. As already emphasised by me, the object which is constantly before us is purely for the better education of our boys *and for nothing else*. Hence, I hope that people of all shades of opinion will, instead of placing obstacles in our way, give us a helping hand and promote the cause which we are now carrying on in isolation.

Friends, it is not necessary for me to point out that over two-thirds of the country is in the hands of the landholders, and that under us are innumerable peasants. If we but unite all the landholding classes under the banner of this educational association, we may be absolutely certain that it would not be a difficult task to build up institutions as the public-spirited bodies built universities like those of Cambridge and Oxford. Indians are famous for bountiful charities and splendid institutions like the Benares Hindu University, the Muslim University and others owe their existence to public munificence. What is essentially required at the present time is to rouse the desire of landholders for getting their children educated along the most modern lines. If that is done it will not be a difficult thing to collect money for getting ideal education imparted to our rising generation. In its regeneration is our joy, and on our joy depends the glory of our states and governments under whose beneficent guidance God has placed us.

Mr. President and friends, let me once again accord a very hearty vote of thanks to you all for the splendid encouragement received at your sympathetic and kind hands.



*The General Secretary of the Conference :
Shreemant Sardar Dharmveer Chandrojirao Sambhajirao Angre,
Vazarat Mab, Savai Sarkhel, Bahadur, etc., of Colaba and Gwalior.*

THANKS-GIVING ADDRESS OF SHRIMANT SARDAR C. S. ANGRE SAHEB.

Mr President, Brother-delegates and Friends,

My worthy friend, Sardar Shitole Saheb, has in eloquent words expressed how very grateful the convenors and the organisers of this Conference feel towards you all for the lively interest you have taken in attending its deliberations and in making them a success. Before this session is brought to a happy close, I wish to accord my personal thanks to you, Mr. President, and to the members of the Reception Committee, as well as to our enthusiastic and energetic colleague Shrimant Sardar Shitole Saheb. It was mainly on account of his whole-hearted co-operation, and that of Sardar Anandarao Bhau-saheb Phalke and Raja Pancham Singh Saheb of Pahadgarh, that we have been able to do the spade-work in a successful manner.

Sufficient emphasis has already been laid on the primary need of getting our community educated along sound and efficient lines so that they may become better citizens of their respective states and of the Empire and help in the building up of the New India to come. I venture to think that as a result of this Conference we shall be able to rally the members of all the landholding classes of India to promote the ideals of this Conference and to give our children the type of education which we are trying to formulate.

The history of Indian education is indeed an woeful tale. A mere perusal of the statistics given in the Indian

Year Book of 1931 indicates that only 8·2 per cent of the Indian population is educated. The Hartog Committee, which was appointed by the Indian Statutory Commission, while surveying the growth of education in India during the ten years ending with 1927 came to the conclusion that "the will to consider what is necessary for the building up of a system of national education is prevalent if not universal, and that if it results in sustained and consistent action, there is good hope for the future." The report admits that there has been a rapid growth in the volume of education which is evident from the increase in the number of institutions and pupils.

"What is the bearing of the facts found by the Committee upon our potentialities for political progress? The demands of constitutional government upon the system of education are that it should produce a competent electorate capable of choosing proper representatives and understanding and deciding between the rival programmes of political parties." If that be the case and if the members of the landholding classes mean to take their place in working out the new constitution, which is shortly to be in force, I need hardly point out that it is the duty of all the members of the landholding classes to see that our community is adequately educated and along lines suited to our needs. We want our boys to be educated along such lines as would help them to look after their own status as self-respecting citizens. The recent report of the Royal Commission on agriculture in India rightly impressed the "interdependence of the progress of education and the advancement of agriculture." Recommendations of that Commission are well worth the study of an association like

ours. I hope every one present here will do his best to enable the seed which has been sown in this Conference to grow and flourish into a huge tree which would give the best of fruit to all the Indian landholding classes. With this hope I bid *adieu* to all those friends who have come from different parts of the country, and I thank them for the enthusiastic and encouraging manner in which they have brought the proceedings of this Conference to a fruitful termination.

LIST OF CONVENORS, PROMOTERS AND SYM-
PATHISERS OF THE ALL-INDIA JAHAGIR-
DARS' EDUCATIONAL CONFERENCE.

APPENDIX I.

1. Raja Sir Vasudeo Rajah Kt., C.I.E., M.L.A., Kol-
lengode, Madras.
2. Rajasaheb Devakinandan Prasad Singh, Monghyr.
3. Diwan Bahadur Har Bilas Sarda, M.L.A., Ajmer.
4. Maharaja Sir Pradyot Kumar Tagore, Calcutta.
5. The Hon'ble Raja Sir Motichand, Benares.
6. Maharajasaheb Charsinghji, Semlia.
7. Raoji Saheb Onkarsingh, Kotah.
8. The Hon'ble Raja Laxmanrao Bhonsle, Nagpur.
9. Thakur Ramlal Singh Rathor, Bar-at-law, Bijaipur.
10. Shrimant Appasaheb Ghatge, Kolhapur.
11. Sardar V. N. Mutalik, B. A., Satna.
12. Lt. Col. Joravarsinghji, Bhavnagar.
13. Sardar R. J. Potnis, Poona.
14. Shrimant Sardar Major M. N. Shitole, Gwalior.
15. Sardar Sohan Singh, M.L.A., Punjab.
16. Sahebzada Sardar Ahamad Said Khan, Tonk.
17. R. M. Deshmukh, Esq., Bar-at-law, C. P.
18. Shrimant Sardar A. B. Phalke, Gwalior.
19. M.R. Puri, Esq., M.L.A., Nagpur.
20. Maharaj Manindrachandra Nandya, Kasim Bazar,

21. Sardar Sant Singh, M.L.A.; Punjab.
22. Rawat Onkarsinghji, Pathari.
23. Shrimant Narayanrao Babasaheb Ghorpade, Chief of Ichalkaranji.
24. Raoji Gopalsinghji, Rathod Ajmere.
25. S. P. Ligade, Esq., M.L.C., Sholapur.
26. Shrimant Sardar K. D. Mahadik, Gwalior.
27. Raoji Saheb Ramchandrasingh, Narwar.
28. Sjt. D. K. Lahiri Chaudhri, M.L.A., Calcutta.
29. Thakur Jaswantsinghji, Bidwal.
30. Maharaj Saheb Bharatsingh, Multhan.
31. Sardar G. N. Mujumdar, M.L.A., Poona.
32. Shrimant Rao Bahadur Seturam Maharaj Pawar, Dhar.
33. Sardar R.R. Jathar, Gwalior.
34. Shrimant Sardar Madhavrao V. Kibe, M.A., Indore.
35. Shrimant Tatya Saheb Jadhav, Bhuinj.
36. The Hon'ble Sardar Jagannath Maharaj Pandit, Poona.
37. Thakursaheb Partab Singh, Kod.
38. N.R. Gunjal Esq., M.L.A., Poona.
39. Rai Rajeshwar Bali, Esq., U.P.
40. Prince Dhairyashil Rao Pawar, Dhar.
41. Raja Durjan Singh of Jaoli, Alwar, Rajputana.
42. Captain Rao Bahadur Balbir Singh Rao, O.B.E. M.L.C., Rewadi.
43. Kunwar Saheb, Semlia,

44. Sardar Yashwant Rao Raje Pandhare, Bar-at-law, M.R.A.C., Baroda.
45. Raja Saheb of Lahar.
46. Thakur Saheb of Nasirpur.
47. Captain Durga Narain Singh, Raja of Tirwa, U. P.
48. Maharaja Saheb Ramchandra Singh, Brahmawal.
49. Shrimant Aba Saheb Kagalkar, Kagal.
50. His Excellency Maharaja Sir Kishan Prasad, Hyderabad Deccan.
51. Babu Ayodhya Das, M.L.A., Bar-at-law, Gorakhpur.
52. Sardar B. B. Pagnis, Gwalior.
53. Raja Paucham Singhji, Pahadgarh.
54. Shrimant Sardar R. R. Patankar, Gwalior.
55. Kunwar Saheb Prithiviraj Singh Dhabla Dhir.
56. Mr. S. G. Phadnis, Gwalior.
57. Sardar Baba Raja Laxmanrao Girvikar, Baroda.
58. Sardar L. R. Awad, Gwalior.
59. Nabakumar Singh Dudhoria Esq., M.L.A., Punjab.
60. Sardar M. R. Jinsiwale, Gwalior.
61. Sardar V. B. Shastri, Baroda.
62. Sardar N. R. Chitnis, Gwalior.
63. Rajasaheb Sheopur, Baroda.
64. Sardar N. R. Phalke, Gwalior.
65. Sardar S. R. Sarnobat, Gwalior.
66. Hakimsaheb Mohammad Ali, Kharsodkalan.
67. Thakursaheb, Dharnavada.
68. The Hon'ble G. K. Khaparde, Amraoti.

69. Sardar N. P. Nimbalkar, Gwalior.
 70. Thakur Saheb Kishan Bahadursingji Sapai, Cawnpore.
 71. N. B. Deshpande Esq., Kuram.
 72. Thakursaheb Panchad.
 73. Sardar V. R. Nibalkar, Gwalior.
 74. Rajasaheb of Shivgarh.
 75. M. W. Barve Esq., Indore.
 76. Mr. N. R. Bhonsle Jintikar, Gwalior.
 77. Thakur Naharsinghji, Gwalior.
 78. K. A. Gaikwad, Esq., Baroda
 79. G. A. Deshpande, Poona.
 80. Pt. Balakak Dhar of Baramulla, Kashmere.
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Proceedings of the meeting of the Sardars and Jahagirdars of Gwalior State held at the office of the All-India Jahagirdars' Educational Conference, Sambhaji Vilas, Gwalior on the 7th January 1932.

APPENDIX II.

Present:—

1. Raja Saheb Pancham Singh of Pahadgarh (in the chair).
2. Shrimant Sardar Major Malogirao Narsinghrao Shitole.
3. Shrimant Sardar Anandrao Bhau Phalke.
4. " " C. S. Angre (General Secretary).
5. " " B. R. Patankar.
6. Sardar G. R. Jatar.
7. " M. R. Jinisiwale.
8. " B. B. Pagnis.
9. " N. R. Chitnis.
10. " L. R. Awad.
11. " N. R. Phalke.
12. " S. R. Sarnobat.
13. " N. P. Nimbalkar.
14. " V. R. Nimbalkar.
15. Kunwar Saheb Prithviraj Singhji Dhabladhir.
16. Hakim Saheb Mahommad Ali, Kharsodkalān.
17. Thakur Saheb Dharnavada.
18. Rao Lokh Pal Singhji.
19. Mr. N. R. Bhonsle Jintikar.
20. Mr. S. G. Phadnis.
21. Mr. Nahar Singh.
22. Mr. D. L. Ananda Rao, *Secretary*.



*Raja Shree Panchamsingh of Pahargarh,
Rais-ul-daula, Gwalior.*

One of the Promoters of the Conference



Left :—Sardar B R Palankar, Gwalior. In-Charge, " Directory."

Right :—Sardar N. P. Nimbalkar, Gwalior. In-Charge, " Feudatories' Annual."

An important meeting of the leading Sardars and Jahagirdars was held at the office of the All-India Jahagirdars' Educational Conference, Sambhaji Vilas, Gwalior, to discuss ways and means of making the forthcoming All-India Jahagirdars' Educational Conference a success. Raja Saheb Pancham Singh of Pahadgarh, while congratulating the Gwalior nobles for championing the cause of the All-India Jahagirdars' education, emphasised the need to work unitedly for making the Conference an unqualified success. Shrimant Sardar C. S. Angre Saheb, General Secretary, explained how education which was a preparation for life and intended to help men to fight the battles of life was unfortunately not being received by the members of the Jahagirdars class. He emphasised the need for the Jahagirdars to move with the changing times and to get their children educated along proper lines, so that they might manage their affairs in keeping with their position and prestige. He said that the Conference was being convened with the sole purpose of preparing such a scheme of education as would be useful to the younger generation of the Jahagirdars' class. He fervently appealed to the nobles of Gwalior State to rise to the occasion and to champion the cause of education which was so zealously initiated by his Guru, His Highness the late Madho Rao Maharaj. He appealed in eloquent terms to those present to give the conference the much needed help, financial and otherwise. After the General Secretary, Shrimant Sardar Major M. N. Shitole Saheb, while presenting the budget, appealed for Rs. 15,000 to convene the conference. It was decided by all that the required amount should be collected and that the General

Secretary should carry on the good and useful work undertaken by him.

The following resolutions were then passed:

(1) Resolved that the budget estimates as prepared by the General Secretary be accepted after removing the item of expenditure Rs. 250/- under the head "Historical Exhibition."

(2) Resolved that the Jahagirdars of Gwalior State be requested to give at least one per cent of their annual income (including the salary they are drawing in the Darbar Service) towards the funds of the All-India Jahagirdars' Educational movement.

(3) Resolved that the collection of funds be undertaken by the following gentlemen in places specified against their names. They will work as assistants to the Chairman of the Finance Committee in their respective jurisdictions.

Sardar S. R. Sarnobat

„ V. R. Nimbalkar

„ N. P. Nimbalkar

and Mr. S. R. Phadnis

} Gwalior city.

Kunwar Saheb Prithwiraj Singhji Dhabladhir, Gird
and Bhind districts.

Sardar L. R. Awad, Sheopur district.

Mr. N. R. Chitnis, Amjhera district.

Hakim Saheb Mahommad Ali, Ujjain and Shajapur
districts.

Raja Saheb Pancham Singh of Pahadgarh, Tawarghar
district.

Sardar Nana Saheb Pagnis, Bhilsa district.

Thakur Nahar Singhji, Goona district.

Mr. Algiwale, Shivpuri district.

The Chairman of the Finance Committee will nominate someone for Mandisor district.

(4) Resolved that the Minister for Education, Gwalior, be requested to provide facilities to the promoters of the All-India Jahagirdars' Educational Conference in order to make the Conference a success.

With a vote of thanks to the president and the gathering the meeting was brought to a close.

Then followed an At-Home given by Shrimant Sardar C. S. Angre Saheb.

CONVENERS' PRELIMINARY MEETING.

APPENDIX III.

Under the Presidentship of Shrimant Rao Bahadur Seturan Maharaj Pawar of Dhar, the Conveners' meeting of the All-India Jahagirdars' Educational Conference was held at Sambhaji Vilas, Gwalior, on the 10th instant at 3-30 P.M. Messages wishing the deliberations all success and assuring co-operation and help were received from the following prominent gentlemen:—

1. Shrimant Narainrao Baba Saheb Ghorpade, Chief of Ichalkaranji.
2. His Excellency Maharaja Sir Kishan Prasad Bahadur, Yaminus Sultanat, G.C.I.E., Hyderabad (Deccan).
3. Rao Bahadur Raja Durjan Singhji of Jaoli, Alwar, Rajputana.
4. Thakur Saheb Ramlal Singhji, Bar-at-Law, Bijaipur.
5. Rana Jotawar Singhji of Bhavanagar, Kathiawar.
6. Hon. Raje Laxmanrao Bhonsle, Nagpur, C. P.
7. R. M. Deshmukh, Bar-at-law, M.L.C., Amraoti, C. P.
8. Sardar V. N. Mutalik, B.A., Satara, Bombay, Presidency.
9. Hon. Shrimant Jagannath Maharaj Pandit, Poona Bombay Presidency.
10. Shrimant Sardar R. J. Potnis, Poona, Bombay Presidency.

11. Maharaj Sahib Bharat Singhji, Multhan, C. I.
12. Rao Bahadur Ishwar Singhji, Dhabla Dhir, C. I.
13. Thakur Sahib Chen Singhji of Panchad, C. I.
14. Kunwar Sahib Raghuraj Singhji, Semlia, C. I.
15. Mr. S. P. Ligade, M.L.C., Sholapur, Bomba Presidency.
16. K. A. Gayakwad, Esq., Baroda.
17. Kumar Sahib Shambhu Singhji, Sheopur, Gwalior.
18. Rai Rajeshwar Bali, M.L.C., O.B.E., Lucknow U. P.
19. Capt. Raja Durga Narain Singh, Tirwa, U. P.
20. Thakur Sahib Krishna Bahadur Singhji, Sapai, Cawnpore, U. P.
21. Sahibzada Ahmed Said Khan, Tonk, Rajputana.
22. N. B. Deshpande, Vatandar, Kuram, C. P.
23. Raoji Sahib Madhav Singhji of Narwar, C. I.
24. Raja Sahib Hari Singhji Mahajan, Bikaner, Rajputana.
25. Raoji Sahib Gopal Singhji Rathod of Kharwa, Rajputana.
26. H. H. the Maharaoji Sahib Omkar Singhji of Kotah, Rajputana.
27. Maharaja Sahib Ramchandra Singhji of Barmaval, C. I.
28. Raja Sahib of Shivgarh, U. P.
29. M. W. Barve, Esq., Indore, C. I.

After a resolution paying homage and loyalty to His Highness the Maharaja of Gwalior had been unanimously

passed, Shrimant Sardar C. S. Angre Saheb, the General Secretary of the conference, explained that the main object in convening the conference was to devise schemes to enable their children to receive the best type of education. The meeting then decided that the conference should take place at Delhi, during Easter, for three days. The agenda and programme of the Conference, as well as the preliminary outlines of the scheme of education prepared by the General Secretary were approved by the meeting. It also decided that a Board of Advisers consisting of recognised educationists be formed to prepare the scheme in consultation with them. It was further resolved that the Jagagirdars' Educational Association, India, be registered under Act XXI of 1860. With a vote of thanks to the gathering and cheers for the Maharaja of Gwalior the meeting was brought to a close.

In the evening on behalf of Shrimant Sardar Major M. N. Shitole Saheb an At-Home was given in the premises of the Association to all the conveners in honour of the distinguished guests who came from different parts of the country and at night Sardar Anandrao Saheb Phalke entertained them to dinner.

PRESENT IN THE MEETING:—

- (1) Shrimant Rao Bahadur Seturam Maharaj Pawar (*President*).
- (2) Raojisahib Omkarsinghi, Pathari.
- (3) Prince Dhairyasheelrao Pawar.
- (4) Rajasahib of Lahar.
- (5) Thakursaheb Nasirpur.
- (6) Sardar Yeshwantrao Raje Pandhre, Bar-at-law.
M.R.A.C., Baroda.

- (7) Rajasahib Panchamsinghji, Pahadgarh, Gwalior.
- (8) Shrimant Sardar Major M. N. Shitole Saheb.
- (9) Sardar A. B. Phalke Saheb.
- (10) Shrimant Sardar C. S. Angre Saheb, (*General Secretary*).
- (11) Sardar M. R. Jinsiwale, Gwalior.
- (12) „ B. B. Pagnis, Gwalior.
- (13) „ L. R. Awad, Gwalior.
- (14) „ S. R. Sarnobat, Gwalior.
- (15) „ N. R. Nimbalkar Gwalior.
- (16) Kunwarsahib Piithwirajsinghji, Dhabladhir.
- (17) Kunwarsahib, Pathari.
- (18) Sardar Radhasingrao, Dhar.
- (19) D. L. Ananda Rao, *Secretary*.

The following resolutions were passed :—

- (1) Resolved that the Preliminary Meeting of the Conveners of the All-India Jahagirdars' Educational Conference pays its most respectful and loyal homage to His Highness the Maharaja Jivajirao Scindia of Gwalior and prays for his long life and prosperous rule.
- (2) Resolved that the definition of the word "Jahagirdar" be brought up before the open session of the All-India Jahagirdars' Educational Conference for discussion and definition and that in the meanwhile the General Secretary be allowed to invite to the Conference such people as he thinks really come under the category of aristocracy of India.

- (3) Resolved that the All-India Jahagirdars' Educational Conference be held at Delhi during next Easter.
 - (4) Resolved that the choice of President for the Conference be made either from among the Indian Princes, Government of India Officials, Landholders or from recognised educationists of All-India reputation.
 - (5) Resolved that the question of appointing the President of the Reception Committee be left to Sardars and Jahagirdars of Gwalior State.
 - (6) Resolved that the agenda of the Conference, the principles of the scheme of education for Jahagirdars and the Board of Educational Advisers prepared by the General Secretary be approved as amended by the Conveners' Conference.
 - (7) Resolved that the Jahagirdars' Educational Association, India, be registered under Act XXI of 1860.
 - (8) Resolved that in places where institutions for Sardars and Jahagirdars already exist, work be carried on in co-operation with them instead of forming branches of this association.
 - (9) Resolved that the forming of centres and appointing of their leaders be left to the General Secretary till the Conference meets.
-

BOARD OF ADVISERS TO PREPARE THE SCHEME OF EDUCATION FOR THE LANDHOLDERS.

APPENDIX IV.

(1) Discuss the entire scheme with :—

1. Dr. Rabindranath Tagore.
2. Rao Saheb L. B. Mulye, Education Member, Gwalior.
3. Sir Mannubhai Mehta, Kt., C.S.I., Prime Minister, Bikaner.
4. Col. K. N. Haksar, C.I.E., Political Member, Gwalior.
5. Rao Bahadur K. Madkar, Dewan, Dhar State.

(2) Military, Navy and Aviation :—

1. Sir P. Sivaswamy Iyer.
2. Dr. B. S. Moonje.

(3) Physical Education :—

1. Dr. J. Henry Gray, M.D., National Physical Director for the Y.M.C.A.
2. Mr. Prakash Narain Mathur, B.A., Superintendent of Physical Culture, U.P.

(4) Primary and Secondary Education :—

1. Mr. F. G. Pearce, B.A., (London), Principal, Sardars' School, Gwalior.
2. Principal B. Sanjiva Rao, M.A., (Cantab).
3. Principal P. Seshadri.
4. Pandit Rama Narayan Misra, Head Master, Central Hindu School, Benares.

(5) Technical and Agricultural Education :—

1. Dr. Higginbottom, Principal, Agricultural Institute, Allahabad.

(6) Administrative Education and Management of Property :—

1. Sir M. Vishveswar Iyer.
2. Shrimant Khase Saheb Pawar, Home Member, Gwalior.
3. Sir Mirza Ismail Khan, Prime Minister, Mysore Government.
4. Sir Prabha Shankar Pattani, Prime Minister.
5. Rao Bahadur Krishnamacharya, Prime Minister, Baroda.
6. Rao Bahadur R. B. Bapna, Prime Minister, Indore.

(7) Religious Education :—

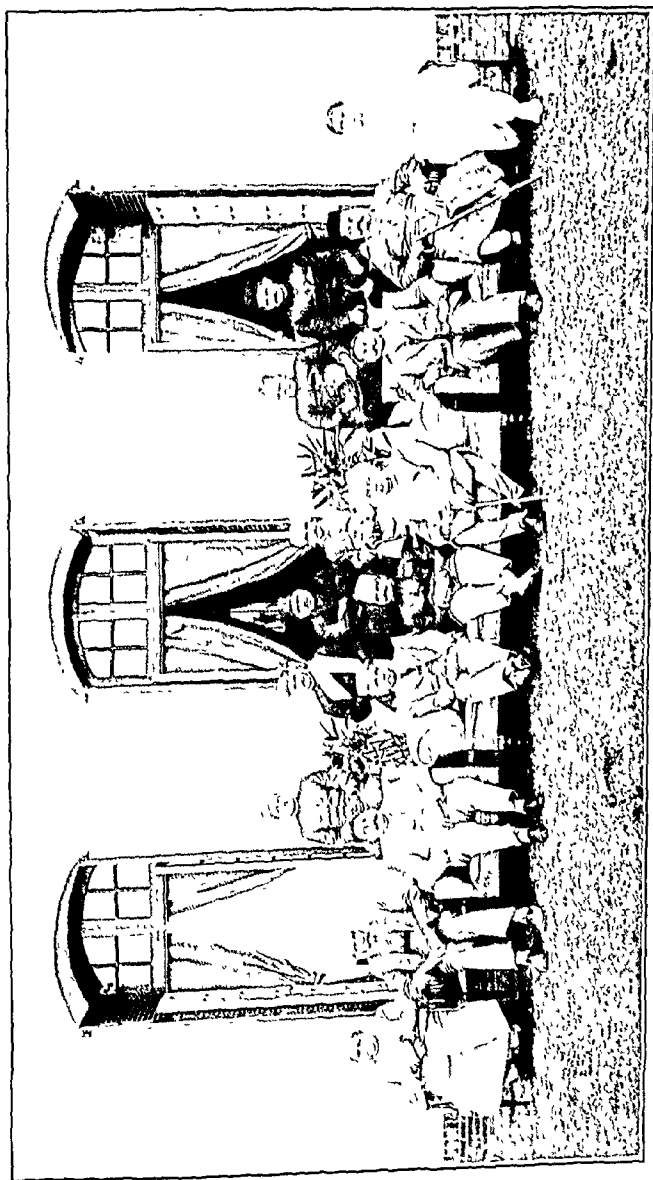
1. His Holiness the Jagadguru Shri Shankaracharya, (Dr. Kurtkoti.)
2. A Sikh to represent Sikhism.
3. Maulana Ashraf Ali Saheb, Muzaffarnagar, U.P.
4. Maulana Hussain Ahmad Saheb, Saharanpur, U. P.

(8) Higher and Foreign Education :—

- Mohammad Picthal, Director, Publicity Department, Hyderabad State.

(9) Female Education :—

- Rani Laxmibai Rajwade, Gwalior.
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Those who attended the Preliminary Meeting of the Conference held on 6th February 1932, at 1, Aurangzeb Road, New Delhi,
under the Presidentship of Raja Sir Vasudeo Rajah of Kollegal, Kt., C.I.E., M.L.A. (sitting fourth in
the front rank from left)

PROCEEDINGS OF THE CONFERENCE.

APPENDIX V.

Tuesday, the 15th of March.

The first session of the All-India Jagagirdars' Educational Conference met in the Convocation Hall of the Delhi University (Old Council Chamber) under the presidentship of the Hon'ble Raja Sir Rampal Singh, K.C.I.E., President of the British Indian Association and one intimately connected with the extending of the educational activities in the Benares Hindu University and the Lucknow University. Practically all parts of India and important Indian States like Baroda, Hyderabad, Gwalior, Kolhapur, Sailana, Dhar, Bharatpur, Kotah, Bundi and others were represented at the Conference. Some members of the Council of State and the Legislative Assembly also attended. The Convocation Hall was tastefully decorated and separate seats were allotted for Indian Princes, delegates, press reporters, visitors and for ladies.

The proceedings of the Conference began with the beautiful prayers sung by the girls of the Indraprastha Girls' College. Sardar Anandarao Bhausahab Phalke, the Chairman of the Reception Committee, welcoming delegates and proposing the Hon'ble Raja Sir Rampal Singh, to the Presidentship of the Conference, said that it was a happy augury of the times that the members of the landholding classes had after all realised the great importance of moving forward with the changing conditions. He said that the time had come when

members of the landholding classes should either "progress with the advance of the changing times or sink into nothingness". After surveying the general awakening which is evident in all parts of the world, he said that it was evident from government statistics that the present system of education was not suited to the requirements of the Indian youth, particularly to those belonging to the landholding classes. He said that efforts were being made by some leading Sardars of Gwalior like Shrimant Sardar Major M. N. Shitole Sahab to get the Conference convened for the purpose of finding out what type of education should be given to the children of the landholders. He pointed out that the Conference was convened to review the educational position in so far as it affected the landholding classes and to find out what type of education should be given to them. It was also the idea of the conveners to try and find out what assistance could be given to the "Indian Public Schools Society" already in existence. He congratulated Shrimant Sardar Angre Sahab on having made extensive tours in different parts of the country to educate public opinion in favour of this Conference. Sardar Phalke Sahab said that in western countries, especially in England, great universities like those at Oxford and Cambridge, which were the centres of culture and knowledge, were the outcome of the efforts of public-spirited philanthropists. He said that unless the public took more interest in the education of the younger generation, they will not be able to make the best use of the opportunities before them.

While delivering the presidential address, the Hon'ble Raja Sir Rampal Singh surveyed the existing social, economic and political conditions of the society and said,

“It has become imperative for us to organize ourselves for the improvement of the position of our class and to ensure for it its proper place in the public life of the country. Vast changes in the administrative machinery of the country are imminent and new problems of economic and social significance are demanding solution. In these circumstances, shall we allow things to drift or shall we all put our shoulders to the wheel and make a united and determined effort to direct the course of developments along proper lines? I have no doubt in my mind as to the answer you will give to this question. May I, therefore, appeal to you to render all the assistance you can, directly and indirectly, in the shape of funds, time and energy, to make the schemes we are going to undertake a complete success? The task we are taking in hand is by no means easy. The potential resources we have at our disposal for fulfilling it are fortunately, however, not small. Only they require to be mobilised. I feel confident that this appeal will meet with an adequate response, and it may not be said in the future that a timely opportunity such as the present had been lost. May I, likewise, address my appeal to the Government of India, to the Provincial Governments and to the Governments of the States and urge them to lend us a helping hand to bring our educational schemes into operation.” The President concluded by stating that the panacea for all evils prevalent in our society lay in giving good education to the rising generation.

Then the messages received from various prominent officials and educationists and leaders wishing the Conference success were read out. His Excellency the Vice-

roy, in his message, was gracious enough to wish the Conference all success.

The morning session of the Conference concluded after the names of members of the Subjects Committee had been proposed.

Shrimant Sardar Angre Saheb gave a garden party to the members of the Subjects Committee at 1, Aurangzeb Road at 5 P. M., when the resolutions to be moved in the Conference were considered under the Presidentship of the Hon'ble Raja Sir Rampal Singh. After a lively discussion the Subjects Committee adjourned till the following day at 8-30 A. M.

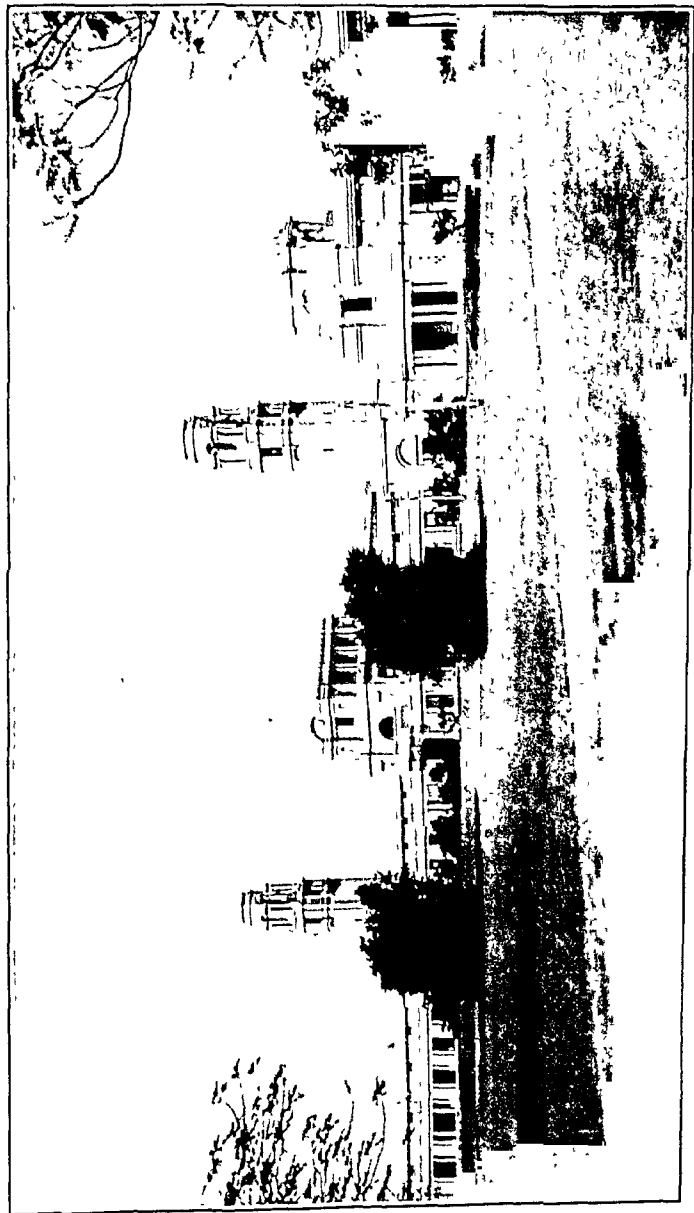
Wednesday, the 16th of March.

On the second day the Subjects Committee of the All-India Jagagirdars' Educational Conference met in its office at 16-A Connaught Place, New Delhi, under the presidentship of the Hon'ble Raja Sir Rampal Singh, President of the Conference. After three hours of vehement discussion the Subjects Committee framed the resolutions to be brought before the Educational Conference on the 17th morning.

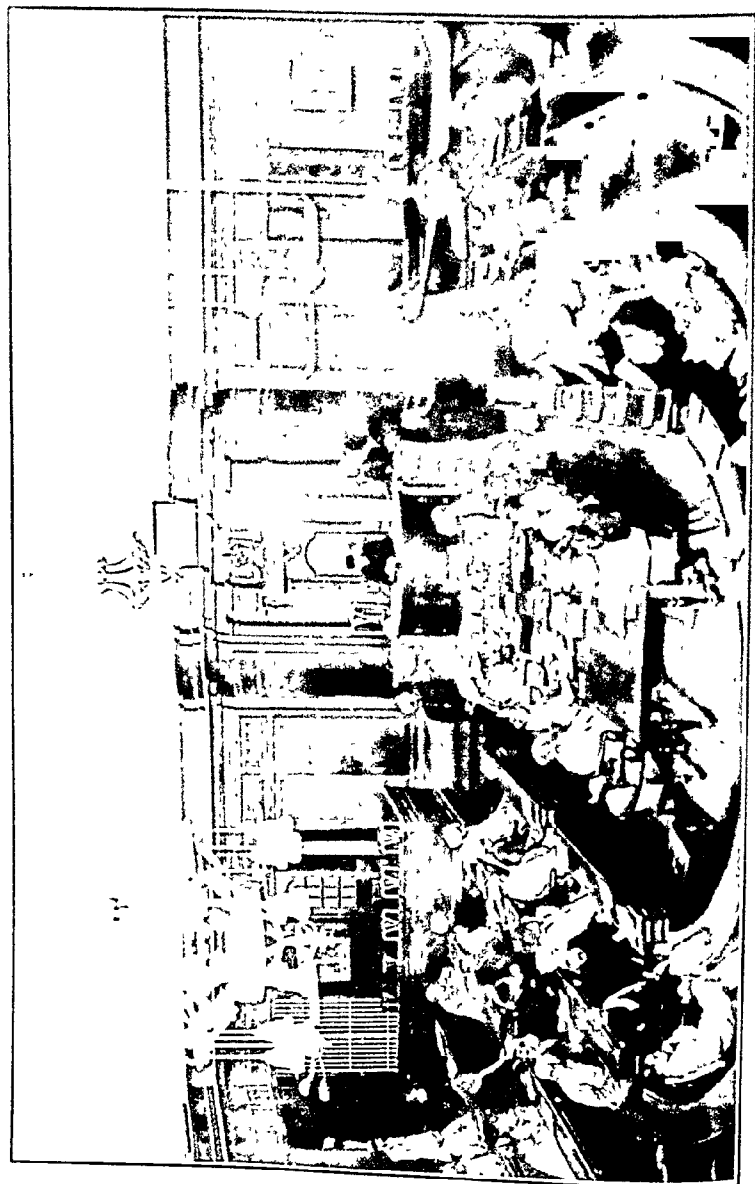
Thursday, the 17th of March.

On the 17th morning at 8 o'clock the delegates and visitors assembled in large numbers in the Convocation Hall. Among the distinguished visitors were Sir Frank Noyce, Kt., C.S.I., O.B.E., then Secretary of Education to the Government of India.

The meeting began with the reading of some of the messages received from eminent men wishing the Conference success. Then the Secretary of the Con-



*Viceroy's Old Council Chamber
Convocation Hall of the Delhi University
Where the First Session of the All-India Sahagirdars' Educational Conference was held.*



The Conference in Session

ference, Mr. D. L. Ananda Rao, read the report of work done by the All-India Jahagirdars' Educational Association and of the efforts made to convene the Conference and in founding the All-India Feudatories' Educational Association.

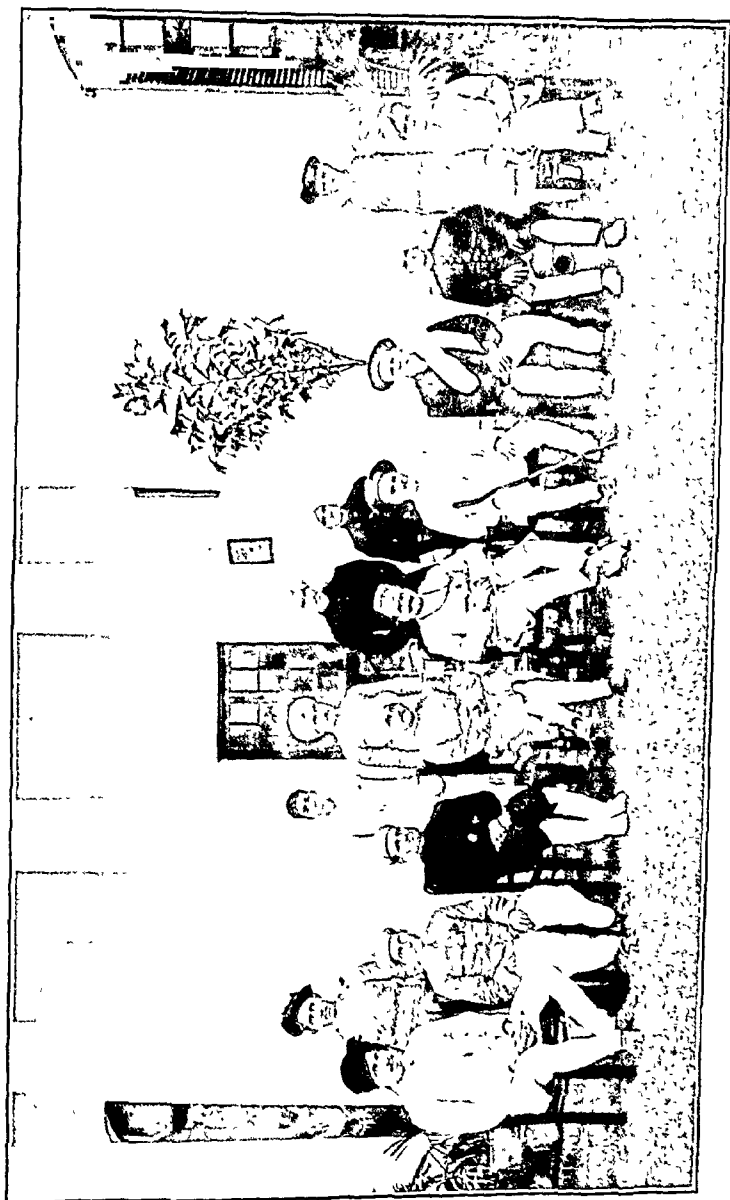
Then several resolutions were passed. The conference approved of co-operation with the Indian Public Schools Society founded by the late Mr. S. R. Das. It also requested Provincial, Indian and States Governments to give necessary facilities to this Association. It authorised its General Secretary to discuss the details regarding the arrangement of the Public School curriculum, to suit the requirements of the Indian landholders. The Conference also approved the aim, policy and constitution of the All-India Feudatories' Educational Association submitted to it. Among those who took part in the deliberations of the Conference were the Hon'ble Jagannath Maharaj Pandit, Sardar G. N. Muzamdar, Babu Ayodhya Das, Bar-at-law, Nawab-saheb of Amod, Rai Bahadur Lala Brij Kishore, Raja-saheb Pancham Singhji of Pahadgarh, President of the Punjan Provincial Rajput Conference held recently at Gurgaon, addressed the Conference on the need of bring about genuine unity between the Rajput and Kshatriya classes of India. He said that "one of the main causes of our national weakness is the lack of intimate and friendly relationship between the Kshatriya and the Rajput classes." He appealed to the gathering to do all it could to bring about this happy relationship, which would help our country and better the landed aristocracy. Then the president delivered his closing address and it was followed

by the thanks-giving address of Shrimant Sardar Major M. N. Shitole Saheb. The General Secretary, Shrimant Sardar C. S. Angre Saheb also thanked the audience and the President on behalf of the Educational Association. Then the President brought the proceedings of the Conference to a close.

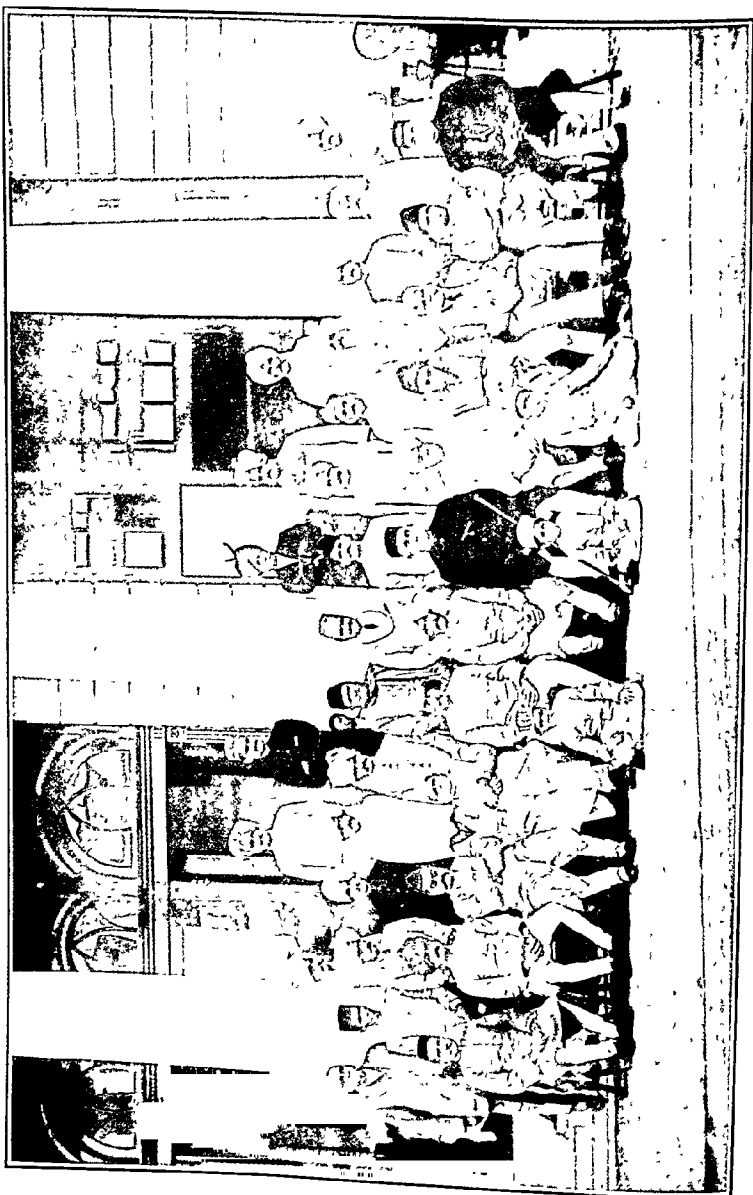
Thursday, 17th of March, 1932.

On the evening of the 17th March the All-India Feudatories' Educational Association was at-home to the President and the delegates of the All-India Jahagirdars' Educational Conference held on the 15th, 16th and 17th instant at Delhi. The At-Home was given at the residence of Shrimant Sardar C. S. Angre Saheb, General Secretary of the Conference, at 1, Aurangzeb Road, New Delhi. It was attended by over 400 officials and non-officials. Amongst those present were:—The Hon'ble Raja Sir Rampal Singh, Sir Frank Noyce, Sir Harsingh Gour, The Hon'ble Dadasaheb Khaparde, Sardar G. N. Mujumdar, Shrimant Jagannath Maharaj Pandit, Mr. Ranga Tyar, Dr. Zia-Uddin Ahmad, Khan Bahadur Wilayat-Ulla, Mr. Jog, Ayodhya Das, Esq., Bar-at-law, Dewan Bahadur Har Bilas Sarda, Sukharaj Rai Esq., Maharaja Saheb of Multhan, Rao Bahadur Seturam Maharaj Pawar, Shrimant Sardar Major M. N. Shitole Saheb and others.

There were also other ladies and gentlemen in large numbers. The York and Lancaster Regimental English Band was in attendance and police were in charge of the traffic control and the parking of cars, and Shrimant Sardar Major M. N. Shitole Saheb received the guests on behalf of the All-India Feudatories' Educational Association,



The General Secretary and the Staff



Members of the Subjects Committee.

ALL-INDIA JAHAGIRDARS' EDUCATIONAL CONFERENCE.

MEMBERS OF SUBJECTS COMMITTEE.

APPENDIX VI.

1. The Hon'ble Raja Sir Rampal Singh. K.C.I.E., Lucknow.
2. Shrimant Sardar Major M. N. Shitole Saheb, Gwalior.
3. Sardar G. N. Muzamdar, M.L.A., Poona.
4. The Hon'ble Shri Jagannath Maharaj Pandit, Poona.
5. Sardar Anandrao Bhausahab Phalke, Gwalior.
6. Sjt. V. B. Shastri, Baroda.
7. K. A. Gayakwad, Esq., Baroda.
8. The Hon'ble Raja Sir Motichand, Benares.
9. Rao Bahadur Shrimant Seturam Maharaj Pawar, Dhar.
10. N. R. Gunjal, Esq., M.L.A., Poona.
11. Nawab Naharsinghji Ishwarsinghji. M.L.A., Amodh
12. The Hon'ble Raje Laxmanrao Bhonsle, Nagpur.
13. Shrimant Narayanrao Baba Saheb Ghorpade, Chief of Ichalkaranji, Kolhapur.
14. Raja Panchamsingh of Pahadgarh, Gwalior.
15. Raja Sir Vasudev Raj, Kt., C.I.E., M.L.A., of Kolengod, Madras.
16. Lala Hari Raj Swarup, Esq., M.L.A., U. P.

17. Goswami M. R. Puri, Esq., M.L.A., Nagpur.
18. Rai Bahadur Lala Brij Kishore, M.L.A., U. P.
19. Sardar Sant Singh, M.L.A., Punjab.
20. Srijut D. K. Lahiri Chaudhari, M.L.A. Bengal.
21. Hon. Lt. Nawab Ibrahim Ali Khan, M.L.A., Punjab.
22. Raja Raghunandan Prasad Singh. Raja of Monghyr.
23. The Hon'ble Kunwar Chiranjit Singh, Esq., Punjab.
24. Rai Bahadur G. Krishnamachariar, Esq., M.L.A., Madras.
25. Babu Ayodhya Das, Bar-at-law, M.L.A., U. P.
26. The Hon'ble Raja Bijai Singh Dudhoria.
27. Dewan Bahadur Har Bilas Sarda, Esq., M.L.A., Ajmer.
28. Bhai Parmanad, Esq., M.L.A., Punjab.
29. The Hon'ble G. K. Khaparde, B.A., LL.B., Amraoti.
30. Thakursahab Kesarsinghji of Kotha, Rajputana.
31. Sardar G. R. Jathar, Gwalior.
32. Sardar S. G. Phadnis, Gwalior.
33. Sardar N. P. Nimbalkar, Gwalior.
34. Sardar Gujar, Gwalior.
35. Sardar Sohan Singh, M.L.A., Punjab.
36. Thakursahab Nasirpur.
37. Mian Mohammad Shah Nawaz, C.I.E., M.L.A., Punjab.

38. Rai Bahadur Sukh Raj Rai, M.L.A., Bhagalpur.
39. Thakursaheb Chensingh of Panchad.
40. Sardar K. D. Mahadik, Gwalior.
41. Kunwar Saheb Prithwiraj Singh of Dhabladhir.
42. Thakur Saheb of Sarwan.
43. Thakur Saheb of Jamnia.
44. Sardar S. R. Patankar, Gwalior.
45. Bhupat Singh, Esq., M.L.A., Bengal.
46. Kunwar Raghubir Singh. M.L.A., U. P.
47. Khan Bahadur H. M. Willayat-Ullah, I.S.O.,
M.L.A., Nagpur.
48. Professor V. G. Kale, Poona.
49. Shrimant Sardar C. S. Angre Saheb, General
Secretary.
50. D. L. Ananda Rao, *Secretary*.



MEMBERS OF THE EXECUTIVE COUNCIL OF THE ALL-INDIA FEUDATORIES EDUCATIONAL ASSOCIATION.*

APPENDIX VII.

1. Raja Sir Vasudeva Raj, Kt., C.I.E., M.L.A.,
Madras.
2. Shrimant Sardar Major M. N. Shitole, Central
India.
3. The Hon'ble Raje Laxmanrao Bhonsle, Nagpur,
Central Province.
4. The Hon'ble Raja Sir Motichand, Kt., U.P.
5. Sardar G.N. Muzamdar, M.L.A., Bombay Presi-
dency.
6. Shrimant Sardar M. V. Kibe, M.A., Indore.
7. Shrimant Rao Bahadur Seturam Maharaj Pawar,
Dhar.
8. Sardar Yeshwantrao Raje Pandhare, Bar-at-Law.,
M.R.A.C., Baroda.
9. Sardar Sohan Singh, M.L.A., Punjab.
10. Shrijut Dheerendra Kant Lahiri Chaudhury,
M.L.A., Bengal.
11. Shrijut Narayan Rao Alias Babasaheb Ghorpade,
Chief of Ichalkarangi, Kolhapur.
12. Maharaj Ramchandra Singh of Barmawal, Sailana.
13. Diwan Bahadur Rajah Duransinghji of Jaoli,
Alwar.

* Elected by the All-India Jagagirdars Educational Conference
held at Delhi on the 17th March 1932

14. Thakursaheb Khusolsinghji of Geejgarh, Jaipur.
 15. Sahebzada Sardar Ahamad Syed Khan, Tonk.
 16. Lt. Col. Jorawarsinghji, Bhawanagar.
 17. Rawat Omkarsinghji of Pathari, Dewas, Central India.
 18. Pandit Bala Kaka Dhar of Barmulla, Kashmir.
 19. Raja Devkinandan Prasad Singh, Monghyr.
 20. The Hon'ble G. K. Khaparde, Berar.
 21. The Hon'ble Jagannath Maharaj Pandit, Bombay Presidency.
 22. Diwan Bahadur Har Bilas Sarada, M.L.A., Ajmer.
 23. Rai Bahadur Sukhraj Rai, M.L.A. Bihar and Orissa.
 24. Nawab Naharsinghji Ishwarsinghji, M.L.A., Bombay Presidency.
 25. Maharaj Bharatsinghji, Multhan.
 26. Mr. M. R. Puri, M.L.A., Nagpur, Central Provinces.
 27. Mr. R. M. Deshmukh, B.A., LL.B., Bar-at-law, Amraoti.
 28. Shrimant Sardar C. S. Angre, Gwalior.
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PROCEEDINGS OF THE EXECUTIVE COUNCIL OF
THE ALL-INDIA FEUDATORIES EDUCATION-
AL ASSOCIATION, HELD ON THE 17TH MARCH
1932 AT 1, AURANGZEB ROAD, NEW DELHI.

APPENDIX VIII.

PRESENT :—

1. Diwan Bahadur Har Bilas Sardar, M.L.A.
 2. Shrimant Sardar Major M. N. Shitole Saheb.
 3. Shrijut D. K. Lahiri Chaudhry, M.L.A.
 4. Sardar G. N. Muzamdar, M.L.A.
 5. Sardar Anandrao Bhausahab Phalke.
 6. Rao Bahadur Shrimant Seturam Maharaj Pawar.
 7. Maharaj Bharat Singh Saheb of Multhan.
 8. Lala Sukha Raj Rai, M.L.A.
 9. Shrimant Sardar C. S. Angre Saheb, *General Secretary.*
 10. D. L. Ananda Rao, Esq., Secretary.
 11. Babu Ayodhya Das, Bar-at-law, M.L.A.
 12. N. R. Gunjal, Esq., M.L.A.
- } Attended by invitation.

RESOLUTIONS.

1. Resolved that the Hon'ble Raja Sir Rampal Singh, K.C.I.E., be elected as the president of the General Council of the All-India Feudatories' Educational Association.

2. Resolved that Shrimant Sardar Major M. N. Shitole Saheb be elected as the Chairman of the Exe

cutive Council of the All-India Feudatories' Educational Association.

3. Resolved that Maharaj Bharat Singh of Multhan and Nawab Nahar Singhji of Amod, M.L.A., be elected as the Vice-Presidents of the Executive Council.

4. Resolved that the Hon'ble Raja Sir Motichand, Kt., be requested to be the Treasurer of the All-India Feudatories' Educational Association.

5. Resolved that Shrimant Sardar C.S. Angre Saheb be requested to continue as the General Secretary of the All-India Feudatories' Educational Association and that of the Executive Council.



**Views of the Country League with regard to the education
of the landholding classes of British India.**

**SUBMITTED TO THE FIRST ALL-INDIA JAHAGIR-
DARS' EDUCATIONAL CONFERENCE**

By the Executive Committee of the Country League.

APPENDIX IX.

The experience gathered by those responsible for the direction and policy of the Country League, during the four years of its active corporate existence, has been more than sufficient to convince them of the urgent need for some movement or organisation which will improve the general standard of education among the landholders of British India. The present extremely unsatisfactory political position of this class is, in the experience of the Country League, due to a deplorable majority of its members, and to the fact that it has not been able to find from among its ranks anything even remotely approaching a sufficient number of men adequately qualified to obtain and to fill the many offices of State, official appointments and other honorary posts which should rightly have been almost a prerogative of the landholding class. In this way the golden opportunity afforded by the introduction of the "Montford" reforms, for the landholders to acquire and retain a predominant voice and share in the government of the country, commensurate with the magnitude of their stake therein, has been lost. As a result, the landholders find themselves, on the eve of the grant to India of a further large measure of responsible self-government, with several years of leeway



The Secretary of the Conference :
Mr D. L. Ananda Rao.



*The Auditor of the Conference :
Mr. V. V. Sapre, Gwalior.*

to make up. One result of this state of affairs is shown on pages 3 and 4 of the Memorandum submitted by the Country League to the Indian Statutory Commission in 1928, which demonstrates the inadequate representation accorded to landholders in the central and provincial legislatures under the present constitution.

The Country League was principally formed and has always mainly exerted itself for the protection and promotion of the political and economic interests of the landholding classes, and the experience of those who have been responsible for organising it and directing its activities has shown them that in order to achieve the desired results the inception of the League should have been preceded, many years earlier, by the initiation of a crusade directed towards the imparting of a first-class modern education to every member of the landholding classes.

The League, therefore, sincerely welcomes the organisation of the All-India Jahagirdars' Educational Conference, and hopes that it will lead to the formation of some permanent organisation which will be successful in remedying, in part at least, the deplorable state of affairs outlined above.

The League cannot acquit the Government of a very large and serious measure of responsibility for its complete failure to take any adequate steps to ensure that landholders in general should receive an education which would fit them to discharge the responsibilities laid upon them by their position and possessions, and to take their rightful place in the political life of their country. Whilst Government has done a good deal in this direction

for the Rulers and nobles of the Indian States, by the provision of chiefs' colleges and qualified tutors. nothing whatever has been done for the landholders of British India. The League is, therefore, of opinion that a most urgent need exists for the foundation, without delay, of a sufficient number of schools, situated in suitable localities, and modelled as nearly as possible on the lines of the British public schools, to which the sons of landholders would have a prior right to admission. Simultaneously, it would be equally necessary to carry on propaganda among landholders in order to ensure that they took the fullest possible advantage of the facilities thus provided.

The League would here likes to emphasise its view that such schools or colleges should not make any attempt to turn out degree-holders, or even be satisfied with imparting a mere literary education, but that they should pay at least as much attention to moral and physical training as to literary education. Elementary agriculture and administrative theory should be included in the curriculum of these schools, in place of such subjects as Latin and French which form part of the curriculum of the British public schools but which are quite inappropriate to India.

Government could and should do its share by providing facilities for absorbing into the Army, the Civil Service and such other services, entrance to which a technical degree is unnecessary, a large proportion of the students leaving these schools.

In short, the League is of opinion that the Conference should direct its efforts towards rendering, general among landholders, a type and standard of education similar to that which is general among members of the correspond-

ing class in Great Britain. That is to say, the heirs to estates and the possessors of means which render it unnecessary for them to make a living should receive a modern education which will fit them to discharge their responsibilities and look after their own interests in every sphere, thus providing a numerous class from amongst which the legislatures, the offices of the State and the lesser public offices can be filled. Similarly, the younger sons of these families should receive an education which will fit them for entrance into commerce, the army, the services, or for a further course of study pursued with a view to securing a technical or professional qualifications. In this way the landholding class would achieve its due share in the government and life of the country, and its interests would thereby be safeguarded.

For the sake of brevity, the Conference is requested to refer to pages 5 and 6 of the Memorandum, in which the views of the League with regard to education in general have already been summarised.

By order of the Executive Committee,

(Sd.) W. J. H. AUCHINLECK, CAPTAIN,
General Secretary.



SOME IMPORTANT ASSOCIATIONS

OR

THE LANDHOLDERS.

APPENDIX X.

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1. Sardars' and Inamdars' Central Association, Satara.
2. Dumaldar Sangh, Ahmadnagar.
3. Inamdars' and Taluqdars' Association, Kerwada.
4. Kazi Khatib Watandars' Association, Poona.
5. Jahagirdars' Association, Dharwar.
6. Gujrath Sardars' and Inamdars' Association, Ahmedabad.
7. Sindh Jahagirdars' and Zamindars' Association, Karachi,

Madras Presidency.

8. Landholders' Association, Madras.

Central Provinces.

9. Non-Feudatory Chiefs' Association, Nagpur.

United Provinces.

10. The Agra Province Zamindars' Association, Allahabad.
11. The Agra Zamindars' Association, Agra.

Punjab.

12. Punjab Chiefs' Association Lahore.
13. Jahagirdars' Association, Ambala.

Bengal Presidency.

14. Sunderban Landholders' Association, Calcutta.

Bihar and Orissa.

15. Bihar Landholders' Association, Patna.
16. Orissa Landholders' Association, Cuttack.
17. Ranchi Landholders' Association, Ranchi.
18. Bhagalpur Landholders' Association, Bhagalpur.
19. Tirhut Landholders' Association, Muzaffarpur.

Indian States.

20. Majlis-a-jahagirdaran, Sarkar Asafia, Hyderabad.
 21. Jahagirdars' Association, Kolhapur.
 22. Jahagirdars' Association, Gwalior.
 23. Jahagirdars' Association, Baroda.
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ADDRESS
OF THE
CHAIRMAN OF THE RECEPTION COMMITTEE
OF THE
ALL-INDIA
Jahagirdars' Educational Conference
DELIVERED IN THE
CONVOCATION HALL OF THE DELHI UNIVERSITY
(VICEROYS' OLD COUNCIL CHAMBER).
BY
SARDAR ANAND RAO BHAU SAHEB PHALKE

15th March, 1932,
DELHI

Brother Delegates, Ladies and Gentlemen,

On behalf of the Reception Committee, I have very great pleasure in according to you all a most hearty welcome to this Conference. I hope you will overlook the inconvenience which has been caused by the shortness of time at the disposal of the organisers of the Conference to make the necessary arrangements. But the response which has been received gives an encouraging indication of the growing consciousness among the landed gentry of the enormous significance of the times in which we are living to-day.

It is a happy augury of times that the members of the land-holding classes have after all realised the great importance of moving forward with the changing conditions. If one surveys the existing condition of modern society, he perceives that a remarkable transformation is taking place. The history of the last few years clearly indicates how far our country has progressed in achieving constitutional changes in the administration of our country and that efforts are being made to bring about rapid changes in the social and economic life of our society. All these indicate that we are swiftly progressing towards a definite end and that it is necessary for all classes of people either to progress with the changing times or to sink into nothingness. The whole world is going through a definite process of revolution and reconstruction. Before long the history of the present day will be a thing of the past because the march of events is creating phenomenal changes throughout the world. In Europe a mighty wave of democracy has

swept away Romanoffs and Hapsburgs. In Italy the doctrines of Fascism have taken deep root and the son of a blacksmith is guiding its destiny to-day. Some are exponents of autocratic discipline and others are advocating principles of democracy. Even ancient but mighty nations like Spain and Persia are governed by the strong hand of military dictators. Coming nearer home you find that a great social awakening has dawned on Turkey and the sway of the Caliph has been dispensed with. A review of these mighty changes is to drive home to our minds the imperative necessity of our taking stock of the position which we the landholding classes occupy and the prospects we have to face in a world undergoing rapid transformation. When the conditions of our own country are surveyed we see through what phases of political, social and economic changes it has passed and is passing to-day. All these indicate that a new history is being made for historians to chronicle and that civilization is speedily progressing.

No doubt our ¹unfortunate country is split up into several factions and that it is devoid of any solidarity. If India is to become an honoured member of the Commonwealth of Nations, the primary step which all Indians will have to take is to create a **United India**. It is a matter of common knowledge that we Indians are obsessed by thoughts of our own vested interests and that our vision is limited by sectional views. What is essential to-day is to create the necessary conditions which will bring about a real unity amidst diversity. That can be done only if our country-men are all educated along proper lines. Self-realization is the supreme need of the hour and education in the broadest sense of the word alone will bring about enlightenment. Joseph Mazzini, the liberator of Italy, once said that "Education is the bread of all souls." If it is true, is it not the duty of every man to claim his bread and earn it? If we

are going to have bread, is it not our duty to claim the right type of bread? So, the question arises, do all people need the same type of education or should it be adjusted to their respective positions and requirements?

Nearly two-thirds of our country is in the hands of the land-holders. They are the custodians of the interests of millions of agriculturists. Even the Indian administration largely rests on the foundation of the land-holding community of India. Hence it is the imperative duty of all those who are interested in the advancement of our country to give the right type of lead and education to the members of the land-holding classes.

It is not necessary for me to dilate on the results which are the outcome of the present system of education. They make a very sorry picture of the education. "India in 1929-30" published by the Government of India rightly summarises the achievements of our present day educational system. With regard to Secondary Education it says that it "is excessive in quantity and defective in quality—that is to say that while the number of pupils under instruction is greater than that of the posts which at present are available for them, the standard of instruction is poor owing to faulty methods of tuition, lack of interest and of adequate qualification on the part of the staff—which as a rule is ill-paid—absence of organised corporate life and physical training, the predominantly literary bias of the curricula and the usually mercenary ambitions of the pupils." It is an acknowledged fact that though it is spreading fast education is not helping to contribute anything towards the development of the qualities which are latent in pupils. There is neither individual attention in the present system of education nor is initiative being developed. It has neither any catholicity of outlook nor spirit of idealism.

The universities, where the culmination of education takes place, have become factories for training candidates for facing the problem of unemployment. All these glaring defects are merely due to lack of a clear conception of the ideal of true education. It is, therefore, necessary that a thorough overhauling should take place in the methods and the curricula of the present day education so that it may equip the people for facing the battle of life. The Commission on education of 1882 suggested that there should be two sides in secondary schools, "one leading to the entrance examination of the university, the other of a more practical character intended to train youths for commercial and other non-literary pursuits."

What is essentially wanted for the regeneration of the future is to lay greater emphasis on agricultural and technical education. No doubt there are a few institutions in India which are doing valuable work along these lines. But in a vast country like ours these contribute only to a very minimum portion of our requirements. Therefore, it is necessary for us to appeal to the Government to give us such a type of education as would enable our younger generation to become self-reliant, free from the problem of unemployment and above all to be able to advance with the times. The Rt. Hon'ble Mr. Lloyd George, while delivering an address on education, several years ago, said that "there is no better weapon with which to fight the battle of life than education," and that education of children is a matter of the most vital importance to the people. It means the difference to the children between entering upon the struggle for existence with a sword, sharpened and of tempered steel, and simply facing that terrible struggle with a blunt weapon of unhammered iron. It is the difference between success and failure, between comfort and misery, between plenty and penury, between light and

darkness." Indeed, a highly education community is one that enriches the whole of the land, because the most valuable asset which the nation possesses is the skill, the energy and the intelligence of its people.

The members of the land-holding community have felt for some time that their position in society is becoming weaker day by day and they are losing all recognition and status, and some of them have attempted to discover the main cause which has been driving them on the downward path. They have come to the conclusion that the only way by which they can re-establish their position in society and cease to lag behind is to get the best type of education for their children. Some of them have seriously thought as to how best to educate them. For this purpose the General Secretary, Shrimant Sardar C. S. Angre Sahab, had made extensive tours in different parts of the country and enlisted the sympathies of land-holders of different shades of opinion to become Conveners of a Conference in which the whole problem might be discussed and a solution might be found for it. It was clear from his discussions with several prominent members of the land-holding classes that they would welcome a Conference for concerting measures which would enable them to achieve their object.

Thanks to the interest taken by the Sardars, Jaha-girdars, Inamdars and other land-holding classes of Gwalior State in championing the cause of All-India Jahagirdars Education. Their meeting was held on the 7th January, 1932, and it decided to bear all the expenses which might be incurred in convening this Conference. A meeting of the Conveners was also held on the 7th of the same month in the office of the All-India Jahagirdars' Educational Conference at Sambhaji Vilas, Gwalior. A board of leading educationists was appointed and many of them

were approached to frame a curriculum of education for Primary and Secondary standards, the Military, Navy, Aviation, Physical Culture, particularly Technical and Agricultural instruction etc., Already some eminent educationists like principal Mayadas of the Indian Educational Service, Agricultural College U. P., Principal F. G. Pearce of Gwalior, Pro-vice-Chancellor Mr. A. B. Dhruva of the Benares Hindu University, Principal Seshadri of the Government Ajmer College, Dr. B.S. Moorji, (Mr. Prakash Narayan Mathur P.E.S., Superintendent, Physical Education U. P., Pandit Ram Narayan Misra, Headmaster, Benares Central Hindu High School,) and others have promised their help and some of them are preparing the necessary schemes. The main objects which were before us in convening this Conference were:—

- (a) To review the educational position in so far as it affects the land-holding classes.
- (b) To consider in what way the objects stated above may be achieved.
- (c) To find out what assistance we should render to the "Public School" scheme already under consideration and whether any more similar institutions are necessary and.
- (d) To form a permanent Educational Committee which will meet two or three times a year to discuss our educational needs and decide upon the action to be taken.

Some of you may be acquainted with the scheme of "The Public School" which the late Mr. S. R. Das wanted to start. Several prominent educationists of the Government of India have prepared a good curriculum for that institution. Being thoroughly convinced of the usefulness of

that scheme, the General Secretary, Shrimant Sardar C. S. Angre Sahab, discussed his views on this subject with several important members of the Government of India connected with the Education Department, and has obtained their opinions on the same. So it is one of our main intentions to do all we can to get the Public School established at some central place in India and to consider in what other ways we can further our objects of giving our children an education which would make them useful citizens and at the same time responsible defenders of their order. In these days of political turmoil and economic upheaval the position of the landed aristocracy has become extremely critical. From one side they have to face the agitation conducted by political organizations and from another they have to meet the consequences which are the outcome of economic evolution and depression. Wedged as they are between these two powerful forces it has become a matter of sheer necessity to find out how best they can safely come out it, both to maintain their own existence and for the progress of our country. There is little doubt that one reason why the land-holders are losing ground in the country and are failing to maintain proper relations with their tenants is the lack of adequate and suitable education. It is believed that by means of proper system of education at one or more central institutions, it would be possible to inculcate common ideals and to give the land-holding classes an opportunity properly to prepare themselves for playing their part in the existing condition of society and to face the future with assurance.

No doubt, there are in existance a few educational institutions intended for the Princes into which the children of the landholders are admitted. But few members of our class have taken advantage of those institutions chiefly

because there are restrictions of admission which do not easily permit them to join, also because the education there is carried on along lines which are not found quite useful and adapted to the needs of many of us. Apart from all these, the life in those places is very expensive and hence, most of us are unable to take the maximum advantage of it. The type of education which the land-holders require is, of course, of a different nature from the one intended for the Princes.

What we want is one or more institutions which will enable us to become good administrators, to enter the Army, Navy or Air Force and so be useful both to the Governments and States under which we live and to chalk out a career of our own. We do not want institutions exclusively for the land-holding classes but wish our boys to come in touch with all classes who have a stake in the country and in the pursuit of common ideals. Above all we want institutions which will form the character of the boys and will give them a tradition of useful and responsible citizenship.

It is for concerting measures for achieving these objects that this Conference has been convened. It is a matter of deep satisfaction that practically all parts of India are represented here. Had it not been for the great encouragement received from His Excellency the Viceroy who was gracious enough to grant an interview to the General Secretary, Shrimant Sardar C. S. Angre Sahab for discussing the objects of the Conference and the Hon'ble Sir Joseph Bhore K.C.I.E., C.B.E., I.C.S., Sir Frank Noyce, C.S.I., C.B.E., I.C.S., and Mr. S. N. Roy, C.T.E., I.C.S., our Conference would not have met with so much success. The Reception Committee is thankful to the members of the Central Legislatures for the enthusiastic encouragement which they have given and for the deep interest they have taken in

assisting us in convening this Conference. We are equally thankful to the members of the Country League for the wholehearted co-operation which they have given.

Only such gatherings as these make the interchange of ideas possible. Differences of opinion naturally exist where independent thinking prevails. But if people meet with open minds these gatherings can facilitate the knowledge of the various common points that exist between us and will also enable us to realise the strength and greatness of our community. We must keep in view the familiar saying, "Each for all and all for each." If this Conference helps in bringing about this solidarity, I am confident, Ladies and Gentlemen, that it will have achieved eminent success. Thirst for knowledge is growing from more to more. Education is developing fast without due attention to ideals and correct methods. In western countries especially in London, great universities like Oxford and Cambridge, which are centres of culture and knowledge, are not financed by the State but by the endowments of public-spirited philanthropists. They are built on the munificence of the rich and wealthy. Education there is not controlled by the State but by public-spirited bodies. Let us hope that India whose reputation for culture, spirituality and greatness has spread from one corner of globe to another, will emulate the example of the western countries in the matter of education. If this conference succeeds in rousing the interest of the public in the education of their children, we feel confident that the purpose of the conference has been achieved.

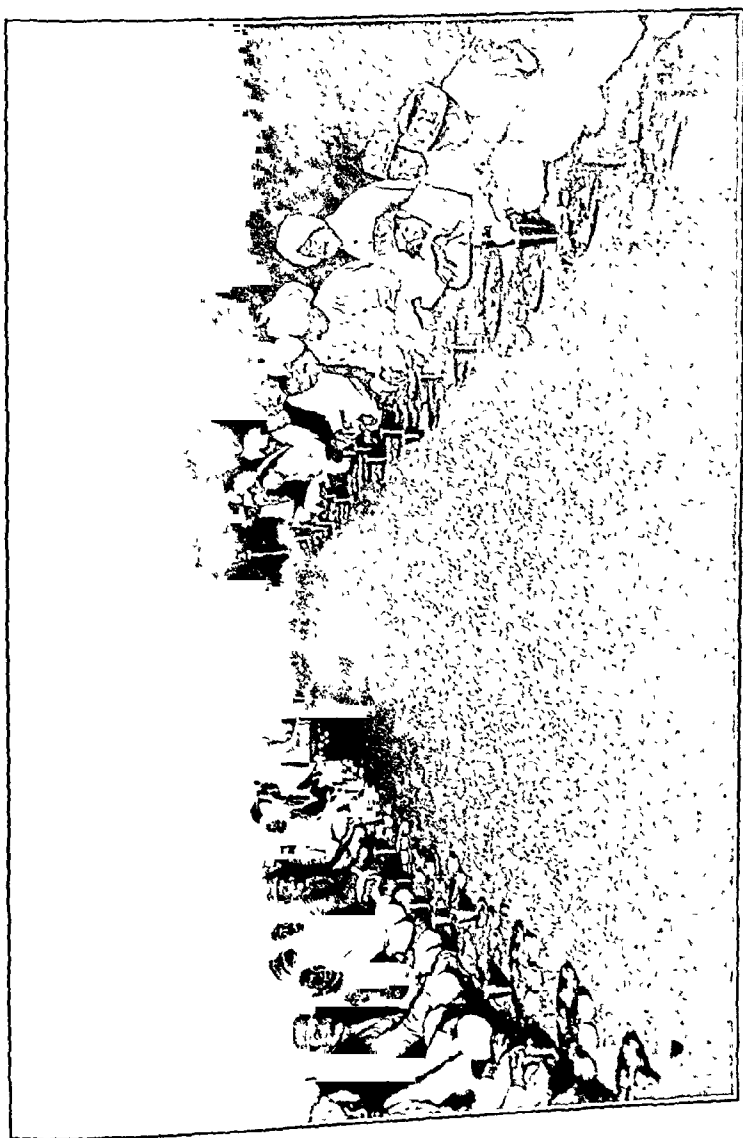
As Chairman of the Reception Committee I accord to you, once more, Ladies and Gentlemen, a most hearty welcome to this Imperial city—the capital of India, the seat of Indian Government, a place rich with Mogul architecture, endowed with several educational institutions

and above all a place where the destinities of our nation are guided by the deliberations of the Council of State and the Legislative Assembly. Many an interesting and inspiring story is woven round this great city of the East. Who does not know of the great Indraprastha of the ancient days and who is not familiar with the heroic activities of Prithiviraj and who is unaware of the Mogul glories? Only a few miles away from this place did the great battle of Mahabharata take place between the Kauravas and Pandavas where the celestial song—"the Bhagwat Gita" was delivered to the world by Lord Shri Krishna. It is a matter of sheer coincidence that the Conference Office at Delhi too should have been situated at 16 A, Connaught Place, for, the very spot on which our office-buildings stand was the camping ground of the Patilbaba Mahadji Scindia. Adjacent to the office are the famous tank of Shahaji Maharaj and the renowned temple of Hanuman established by Shri Ramdas, the Guru of Shivaji the Great. These facts ought to give a sense of special joy to the Gwaliorians, since they are mainly responsible for convening this conference. All these happy coincidences clearly indicate that some mysterious hand from behind is shaping our plans and that the blessings of the great are on us and that we shall succeed in our mission. Let us stand true to our convictions and loyal and sincere to our respective thrones and country. I am sure, that you will utilise your stay here in seeing all the beautiful and historical places which abound it. Even the place where our Conference is being held has many an interesting episode. It is not necessary for me to point out that before the New Delhi came into existence it was the seat of our Indian Government and has now become the shrine in which the successful candidates of the Delhi University become recipients of degrees. In such a city as this, as well as in a hall which has sweet

reminiscences and great significances, we are having the first session of the All-India Jahagirdars' Educational Conference. In proposing the Hon'ble Raja Sir Rampal Singh, K.C.I.E., as the president of this Conference, I wish to assure you all that we are extremely fortunate in having him as our president. His many acts of services done in the cause of Indian landholders and education are widely known. He played no little part in getting the University of Lucknow established and in the building up of the Benares Hindu University. As a president of the British Indian Association he is a most popular figure too. We are sure that his wide experience and administrative ability will greatly influence the discussions of this Conference and lead them to beneficial results. In conclusion, let me hope that our deliberations under his able will guidance raise the status of our Motherland and dispel darkness and ignorance from our homes.

KRISHNA MANDIR,
Gwalior,
10th March, 1932.

A. B. PHALKE.



Workers' Dinner



A view of the At-Home given in honour of the President and Delegates

PRESIDENTIAL ADDRESS

OF THE

ALL-INDIA

Jahagirdars' Educational Conference

DELIVERED BY

THE HON'BLE RAJA SIR RAMPAL SINGH, K.C.I.E.,

IN THE

**CONVOCATION HALL OF THE DELHI
UNIVERSITY**

**15TH MARCH, 1932,
DELHI**

Ladies and Gentlemen,

I must express my heart-felt gratitude for the honour which has been done to me by the conveners of this Conference in asking me to preside over its deliberations. I deem it a privilege and a great honour to be called upon to occupy this position. I am perfectly conscious of the responsibilities which are associated with it. I would not have ordinarily consented to the kind proposal of my friends that I should take it upon myself to guide the discussions of this Conference where distinguished and experienced gentlemen have met at the Capital of India to deliberate upon problems of vital importance to the landed aristocracy and gentry of the land, and it is only a compelling sense of duty towards the class to which I have the honour to belong, towards Government and towards the people at large at this juncture in the history of our country, that has reconciled me to the assumption of this great responsibility.

Ladies and gentlemen, let us for a moment realise the peculiar status we occupy in the community and the duties and responsibilities that devolve upon us as also the privileges which that status carries with it. Unswerving loyalty to our rulers and sympathetic care for the interests of those whose economic and social destinies have been, under Providence, entrusted to our keeping, may be taken to represent our primary

duty as a class. And it follows that our rights and privileges are meant and must be meant to enable us to discharge that duty effectively. Our loyalty is genuine and unflinching since it springs from the profound conviction that only under a strong and stable Government are peace, progress and prosperity possible and that in order to ensure these, the rulers must be given all the support which it is possible for our class to render to it. It is eminently satisfactory to note that Governments in British India and in the Indian States have recognised this fact, and I take this opportunity to express, on behalf of myself and this Conference, our sense of sincere gratitude to them for the encouragement and the assistance we have received from them. Our gratitude is, in a special measure, due to His Excellency the Viceroy for the inspiring and helpful message which His Excellency has been pleased to send to this Conference and for all the facilities which Government have given and have promised in our work. Let me hope that the All-India Feudatories Association which will be formally inaugurated to-day will continue to receive at the hands of our rulers, both in British and in Indian India, full co-operation in the onerous task which it has undertaken to perform.

The aristocracy and the gentry, as a class, are rooted in the soil both literally and metaphorically and their interests and very existence are intimately bound up with the interest and the existence of landed property. Association with and rights in land, which constitutes a peculiarly stable element of national

wealth, impart to our class the characteristic of a stabilising and steadying force which is so valuable for the maintenance of the social and the political equilibrium. The landed gentry has, therefore, always been, in this country and elsewhere, a strong pillar of government, of peace and of order. It is as much to the benefit of the State, as of the landed class that the influence of those whose privilege and obligation it is to contribute to the maintenance of respect for law and order and to good and progressive government, should receive full scope. At a time like the present, when a wave of social and political unrest as also of economic disturbance is passing over the whole world, it is imperative that this mutual obligation should be clearly recognised and that there should be hearty co-operation between the Governments and the landed classes for the attainment of a common purpose.

It is often stated that the interests of the landed gentry are antagonistic to those of the tillers of the soil. I have no hesitation in declaring that this is an ignorant, and in many cases, a malicious misrepresentation. The ideal of the extreme socialists fascinates the mind and, unfortunately at the same time, warps the judgment of some people and they feel disposed to propagate doctrines which are subversive of organised society and which are calculated to lure the ignorant and the innocent masses into wrong paths. It is not by revolution, be it social, political, or economic, that the cause of the community's well-being and advancement can be served. It is not by waging a perpetual

feud between class and class that national good can be achieved. By evolution, by continuous adjustment and by ordered development alone can a nation hope to improve. There can be no inherent conflict of interest between those who cultivate and those who own land. Their interests are inextricably bound together, and what contributes to the improvement of the one must contribute to the betterment of the other. Indeed there may be occasional differences between the two classes—and in what human affairs are there no differences?—but they have to be adjusted by mutual understanding. I do not want to arrogate to the landholding class, the virtue of perfection, and no one is more conscious than I am, of our deficiencies. But it serves no useful purpose to exaggerate things and to seek to create avoidable differences and troubles.

With the highly important and responsible place we occupy in society and with our peculiar obligations to Government and the people, how are we going to discharge our duties for the common good of the country? This is the vital question that confronts us in the midst of social and economic conditions that are changing rapidly. Our status and our traditions have always, in the history of the country, qualified and entitled us to take a leading share in the defence and the administration of the affairs of government. But unfortunately in the midst of the economic, political and social transformation that is proceeding before our very eyes, there is every risk of the landed gentry losing its legitimate position, to its own obvious dis-

advantage and to the disadvantage of the country, as a whole. How is this danger to be combated? We can do it only by equipping the rising generation of our class for leadership in the administration and the defence of the country, by training our children to be loyal and efficient citizens, and by affording to them fair opportunities to participate in schemes of agricultural and industrial development. I am sure you will agree with me, ladies and gentlemen, in thinking that the idea of starting public schools specially adapted to the needs of our class, was not conceived too soon. In fact, such educational institutions have long been overdue. The ground is already slipping from under our feet. In the States as well as in British India, there is visible a tendency to sidetrack members of our class, and it has become an urgent duty to organise ourselves to maintain, and if possible, also to improve our position.

The Association that will be formally launched into existence to-day, is calculated to afford a common ground for us to concert suitable measures for the purpose of organising and putting into effect educational schemes, calculated to turn out young men competent to be good, efficient and progressive landlords, officers, administrators and businessmen according to their inclinations and opportunities. Organisation, co-operation and concerted action is the secret of successful development in modern times, and the destinies of our class can be moulded after a good pattern through the education of our rising generation along correct lines. Organisation and proper educ-

ation must, therefore, be our watchwords in this Conference and in our Association. The question may here be asked, "why do you want separate educational institutions for the sons of the landed classes? Can they not be educated in the ordinary schools and colleges now in existence in the country?" The answer to this question is, that the needs of our class are special and these are not found catered for together in the existing institutions. The courses of instruction in the schools and colleges meant for the scions of ruling families are not suited to us: nor are the expenses of the education given there, within the means of many of our people. Similarly, there is no provision in the ordinary educational institutions for the teaching of the varied subjects we want our sons to learn, nor are the methods of teaching followed there up-to-date and what they should be according to modern standards. And besides, it is but fair that as a class, we must be prepared to pay for the special kind of education we require. For these reasons, it is but fit and proper that the Executive Council of the A. I. F. Association should be authorised to adopt a suitable scheme of education and to take immediate steps to collect sufficient funds for the purpose of establishing schools for giving effect to it.

Ladies and gentlemen, I do not wish to tire your patience by dilating upon the vital and the urgent importance of an awakening among the members of the aristocracy and the landed gentry in India as to their present economic and social position and the prospects in the near future. I am sure every one of

you realises how imperative it has become for us to organise ourselves for the improvement of the position of our class and ensure for it its proper place in the public life of the country. Vast changes in the administrative machinery of the country are imminent and new problems of economic and social significance are demanding solution. In these circumstances, shall we allow things to drift or shall we all put our shoulders to the wheel and make a united and a determined effort to direct the course of development along proper lines? I have no doubt in my mind as to the answer you will give to this question. May I, therefore, appeal to you to render all the assistance you can, directly and indirectly, in the shape of funds, time and energy, to make the scheme we are going to undertake, a complete success? The task we are taking in hand is by no means easy. The potential resources we have at our disposal for fulfilling it are fortunately, however, not small. Only they require to be mobilised. I feel confident that this appeal will meet with an adequate response, and that it may not be said in the future that a timely opportunity such as the present had been lost. May I, likewise, address my appeal to the Government of India, to the Provincial Governments and to the Governments of the States and urge them to lend us a helping hand by facilitating our work of collecting funds and of putting our educational schemes into operation?

Pioneering work has been done in this connection by a few enthusiastic and active friends to whom we owe a deep debt of gratitude. It would be invi-

dious to select names for mention. Nevertheless, I can not omit to refer to the invaluable services which have been rendered to our cause by Shrimant Sardar C. S. Angre Saheb who has laboured hard and incessantly to make the Conference and the establishment of our Association an accomplished fact. Our future is safe in his hands and the hands of his co-workers. But this only makes the responsibility of us all all the greater to help them in every possible way. Ladies and gentlemen, I thank you once more for this opportunity you have given me of identifying myself with the organisation of the landed gentry of India.

RAMPAL SINGH.

Annexure C.

SOME PAPERS
ON
THE EDUCATION
OF
THE LANDHOLDERS



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3. What shall we do with our Boys "

By F. G. Pearce, B.A. Hon's (London)

4. The ideal of Education,

By Swami Abhedananda.

FOREWARD.

To commemorate the first session of the All-India Jahagirdars' Educational Conference and to express the views of eminent thinkers, educationists and leaders on matters relating to land-holders, we intended to publish an "ANNUAL". But circumstances have necessitated our postponing its publication, mainly because several prominent persons have promised to send their contributions a little later. However, some articles dealing with the educational problems of the landholders are being published now, with the hope, that they will help the delegates of the coming Conference in solving some of the points which will face the Conference. It is expected that the delegates will make the best use of these.

The organisers of the All-India Feudatories' Educational Association will welcome contributions that will enrich the contents of the 'ANNUAL.' All endeavours to expedite its early publication will be greatly appreciated.

“Education of The Jahagirdar Class”

A FEW REFLECTIONS

BY

The Hon'ble Dr. P. S. DESHMUKH, M.A., D., Phil. (Ox).,

Bar-at-Law,

MINISTER OF EDUCATION, C. P.

It indeed augurs very well for the country to find all classes and communities astir and awakened to the various problems pertaining to their general advancement. It is but right that their attention should have been primarily focussed on the problem of education, a problem of basic importance for every stratum of society. I can well appreciate therefore the anxiety on the part of All-India Jahagirdars' Educational Conference to solve this fundamental problem so far as it directly concerns them. The main object of the Conference I understand, is “to devise methods for giving education along proper lines to the children of the Jahagirdars and to turn them into loyal and efficient subjects of the State.”

The essential feature of the Hindu Society has been its division into various classes. On this significant fact had been raised the structure of ancient Hindu polity although the division into these various communities came into being

more through the peculiar circumstances of the people than through a well thought-out policy of social advancement. Originally, this division into classes was not meant to be absolute and watertight, but gradually it tended to become more and more exclusive and assumed a somewhat curious form. And ever since this, the classes were assigned certain definite duties and responsibilities towards the State in particular, and different communities in general. With the advance of time, however, it was inevitable that old ideas should have undergone a change, particularly on account of our being thrown into a close contact with the modern nations of the West. It would be hazardous for any one to forecast the social and political changes that would eventually take place as a result of this contact. But whatever their character, we must not lose sight of the fact that they would prove easy of assimilation by us, as well as of real and lasting benefit to us, provided they are so grafted on the body politic as would not be violently out of tune with the elements of tradition which society inherits.

It is precisely for this reason that we need study our past as carefully as possible because the better we study and appreciate our past, the sounder will be the basis of our future. It is for this reason also that study of the past has to be valued. The Jahagirdar class all over India has had a rich tradition in the past. They had duties assigned to them by the State, and as such they held an esteemed position

between the State on the one hand and the general populace on the other. They formed a definite link joining these two sections together. They were regarded as advisers and helpers—in times of need—of the princes on the one hand, and as patrons and saviours of the people on the other.

To my mind it is very necessary that provision should be made for the training of the younger generation of the *Jahagirdar* class, whereby they would learn to understand and appreciate their valuable family traditions in their proper perspective. Side by side, a sufficient knowledge of modern ideas, social, political and religious should be made available to them in the best possible way and in the best possible form. The idea of 'State' has to-day undergone a radical change. It does not connote so much of a "personal estate" to-day as it did in years gone by. The interests of the State are becoming more and more identical with those of the people living in the State. Naturally the conception of citizenship has assumed a considerable importance. It is therefore essential that along with other subjects of the State, a son or a daughter of a *Jahagirdar* should also be taught the meaning of the word "citizen" and so brought up as to fulfil the function of an important citizen of the State as adequately as possible.

The introduction of education in the importance of citizenship into the school-curriculum would give a fresh and healthy meaning to "loyalty," and after this is properly done,

efficiency would also be automatically achieved in the finished product of such a course of education. Loyalty is an excellent quality, a quality in praise of which several immemorial songs have been sung, but even this noble quality has its own limitations, not to say abuses, and therefore in instructing the sons and daughters of the Jahagirdars, this virtue should be cultivated after a proper understanding of a person or an institution to which loyalty is due and given. Loyalty based merely on personal aspects of mutual attachment would be much less constant and stable than loyalty which is based on principles. It is therefore necessary that in order to be permanent, it should have a strong objective basis also. It is in this light that this virtue is to be understood and inculcated.

I will next take up the question of efficiency. Efficiency depends on the deliberate cultivation of certain habits and the soundness of the methods of capital. In this connection, I may mention the public school system of the United Kingdom. It is unfortunate that inspite of repeated efforts a properly conducted public school has not so far been established in India. Wholesale adoption of English institutions and systems has often been criticised by Indians and these criticisms are not always ill-founded, but this ought not to make us suspicious about every English institution. I really believe that formation of the character of the generations to come, is a matter of the greatest possible importance to India, and in my opinion the public school system is most

admirably suited to this purpose. Adoption of English institutions and systems was mainly opposed on somewhat sentimental grounds and the principal argument brought forward was that they set in denationalizing tendencies among the Indians. With the growth of political power, this fear, if at all it was ever genuine, has greatly diminished and is sure to disappear altogether within half a dozen years. I think a well conducted school should prove of the utmost possible benefit to the Jahagirdar families.

The humanistic side of education still dominates a Public School in England as it does in the ancient University of Oxford. The recent developments in educational thought have however made it necessary to introduce a vocational bias even in public school and I would therefore make this suggestion for what it is worth. A well-planned public school could easily give instructions in agriculture, rural economics and such other suitable subjects.

Military education is another subject that claims our attention more and more and this should be an item of indispensable utility to the sons of the Jahagirdars. In short, I would emphasise that the education of the younger generation of Jahagirdars should be so planned that it would make them the best servants of the State which would incidentally mean the best servants of the people as a whole.

P. S. DESHMUKH.

SCHOOL AS A CENTRE OF COMMUNITY LIFE.

BY

The Hon'ble Mr. J. P. Srivastava, Minister of Education, U. P.

The one fact that has been brought into prominence in the recent Conference of educationists in London assembled to formulate a live policy of education, can be stated in the terms of the old parable 'Falling of the walls of Jericho' or dismantling the barriers that separate and mark off the school from the social matrix in which it is placed. At present all that the public knows about the school in India is that it is a place where young boys are taught something about which the elders are completely indifferent. Even those who can read and write are not taken into confidence and the teaching in the institution partakes more of the character of the mysteries of ancient Greece and Rome than of teaching about everyday life, which should have the aroma of the market place instead of the musty smell of the ill-ventilated room and midnight hours. The teaching must be related to life and the school room must be a preparation for the life in the field or factory to which nearly 85 per cent. of the population of this country is born or bred up. Nothing has struck me more than this divorce between the teaching imparted to the student and the practice to which he is accustomed from day to day in his work-a-day life. Mass production of graduates of Vernacular Schools is being turned out with none of their faculties attuned to the task before them. They may as well have been trained in Timbuctoo. Contrast this with the ancient system of training

which never failed to train the character of the young man and to bring out the very best in him. There was the Maulvi or the Pandit versed in his lore, universally respected, indifferent to monetary gain, secure against his few wants by voluntary presents made by the community, and there he sat under a tree or in a *chaupal* paying individual attention to the students who came up to him for learning and moulding the character in no way less than the village potter, who calling himself Vishwakarma or the creator, puts forth his stock-in-trade in the form of utensils required in domestic economy. He was the second father—the moulder of the youth. He was drawn from the very society where apart from teaching, he had a distinct place; he had points of contact with the society in which he was working. He officiated as priest and recited religious stories during sacred months. He fulfilled in every way the popular notion of learned men about whom we read in Goldsmith's *Deserted Village* :—

“And still he gazed and still his wonder grew

That one small head could carry all he knew”

Instead of that we see now an outlandish figure, lone and forlorn, moving like a disillusioned phantom in the work-a-day world, feeling all along that he has missed his vocation in life and anxious to escape from the drudgery with as great celerity as possible. He has not had time to earn the respect of the neighbourhood and he is not allowed to stay long enough at a place so that he may cast root and make his influence felt. He is treated with scant courtesy and his character is no longer set up as exemplar. From being the centre of the community life

he has ceased to be the pivot on which the village life turns and has become a mercenary functionary of a centralized government in the village in which they appear to be taking little interest. If we go to the school we feel that there are taught all sorts of things which have no intimate connexion with village life. Their arithmetic text-books takes no account of costings in connexion with agricultural produce. More often than not they are adaptation from English text-books. Their examples refer to practices which are not prevalent in the village and to currencies, weights and measures which will never come within the ken of the villager. It is as if the village with its problems of rent, revenue, irrigation charges, cost of litigation, cost of stamps does not exist. If we look to the cupboard in which there may be a few specimens of good handwriting besides a number of tattered out-of-date maps, we fail to find any record of village history. There are no specimens of village arts, there are no statistics showing the distribution of trades and occupations, there is even absence of record as to the area of the village, the area under cultivation and the area that is incapable of being cultivated. No student can give off-hand the approximate produce of farms of his own or of his friends. One would have expected that the village school would have in its almirah charts showing information about all the articles produced in the countryside, an interesting description of the village topography and details of the historical significance of any spot in the neighbourhood. There should be some description of the trade or industry of the place and some representative exhibits of the cottage skill in arts or crude crafts. So far as the village school is concerned, these two do not

exist. The boys squat on the bare earth or on mats ordered from some central factory—not locally woven. The blackboard has been supplied by a wholesale contractor. The annual repair work is undertaken from the headquarters. If by a magic wand a school in the east be transported 200 miles away in the west it would go through the same routine that it did in the east, being oblivious of the fact that the problems of the eastern districts are quite different from those of the west and *vice versa*. The one thing, as I have mentioned above, which has come out from the deliberations of the London Conference is that the school is to be made a microcosm of the village life and the barrier between the school and the workshop or the farm has to be removed. Parents Committees on which mothers and fathers sit have to advise the teacher as regards the education of their own children. They take interest in the courses of study that have been specially framed to suit the requirements of the locality. The boy moves in the atmosphere of the agricultural calling. He is made to appreciate what has been called “the wisdom of the hand.” He is taught to learn by doing, not merely by writing on blackboard but by turning inert clay or wood into finished forms which are of everyday use in his family occupation. Sir William Rothenstein speaking as President of the Conference laid emphasis on the development of the imagination of the child, and one of the methods of achieving this end would be by making him do things, either in plastic or in graphic arts. It may be argued that schools have no money, but no school exists, which has not got paper and pen, some clay and some wood, wherefrom all the materials necessary for artistic manipulation can be available to bring out the talents of the young student. If the

school is made the pivot on which the village life should turn, then it would be possible for fathers following particular callings like those of blacksmith or carpenter, to come to the village and teach every young boy how to handle simple village implements. The weaver can be given an insight into the sacred art of manipulating warp and woof and spinning the web of life. Effort has been made to introduce teaching of "village science" under which all information about how best to build up a farm yard and a homestead can be given. Emphasis has been laid on the training of teachers to teach the subject and it is hoped that this new leaven will revolutionalise the outlook of the average student and the surroundings in which he is placed.

The appeal is therefore to the village elders to make the school their new temple, the pivot of their communal existence, the centre of the village life, and the education that would be given there would instead of dwarfing instinct of the children, allow full scope for the evolution of individual characteristics, for the betterment of community life and the exaltation of the individual.

J. P. SRIVASTAVA.

WHAT SHALL WE DO WITH OUR BOYS?

*Suggestions Concerning the Education of the
Sons of the Landed Gentry.*

BY

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It is perhaps somewhat presumptuous on my part to venture to put the following suggestions in print, but my excuse is that the Editor of this Annual has asked me for a contribution, and, as I cannot say him nay, I should like my contribution to be one which may be of practical use at least to some people. After all, these are only *suggestions*, and, as such, they will have served their purpose if they even stimulate others to devise better ways of attaining the same object.

Ever since I made my home in India,—now some 18 years ago,—I have been struck by a certain characteristic which seems to mark the vast majority of young Indians, to their great disadvantage,—I mean their inability or their reluctance to make up their minds at an

early age as to the career which they wish to enter upon when they attain manhood.

If this characteristic marked only those whose choice is restricted by their poverty, one could understand it,—and sympathise with its victims. But this is not the case. It has fallen to my lot, in the course of my career as a schoolmaster, to be in charge of a variety of institutions, not only those intended for the middle or professional classes, but also those for the well-to-do and at least one educational institution for the very poor. In the case of students belonging to the last-mentioned institution, there were obvious reasons why the choice of any career requiring an expensive preliminary training or apprenticeship was out of question. But what amazes me, even after all these years of intimate contact with Indian life, is that even among the sons of the rich, who might, if they wished, choose practically any career, it is not merely an unusual thing, but positively a very exceptional thing to find a young boy who,—like the average English or American child,—cherishes dreams and plans about “what I am going to do when I become a man”.

Why is this? As a human being of an enquiring turn of mind, I want to find out the answer. As a schoolmaster, and one who is determined to do the best that he can do for his pupils, not only as a matter of duty but also as a matter of affectionate regard, I must find out the answer.

Searching for it among my own experience of India, I must say at the outset that I do not think that it is due to any inherent deficiency in the national character.

So far as I have been able to observe (in parts of India as varied as Madras and Gwalior, Allahabad and Indore) a young Indian, given the same chances, from an early age, as a young man of the west, is no less likely to make good. In making this statement I have searched myself honestly, lest I might be prejudiced in India's favour and the wish be "father to the thought." It is not quite easy to judge, because at present very few young Indians do get the same chances, from an early age. And it is precisely this fact which leads me towards what I believe is the real solution of the question.

Why do Indian children, generally speaking, lack that ambition to choose a career, which is so marked in children (boys, at least, and nowadays often girls, too) of the west? Let me try to tabulate the reasons, as they appear to me. They are:—

- I. For centuries Indian society has been bound by a caste-system which largely deprived the individual of any choice as to his occupation, and which, though now rapidly breaking up, has not yet lost its hold.
- II. Parents, even though they see that their children will be unable to find scope in the hereditary occupations of their caste, are still, consciously or unconsciously, bound by tradition, and make no attempt to awaken or encourage youthful ambition.
- III. The educational system, designed as it was, consciously or unconsciously, to produce obedient and efficient subordinates, principally

for sedentary occupations, has tended to break down the old caste-restrictions as to occupations, but has provided only a very limited number of new possibilities, with the result that the 'learned' professions are hopelessly overcrowded.

- IV. Schoolmasters, being themselves mostly the product of the system, are so much involved in it that they rarely see the need (or if they do, they lack the courage) 'to try to change it; consequently, in their schools as well as in their homes, Indian children are very rarely encouraged to desire or look forward to a career of their own choice, but are merely urged to push on towards the attainment of purely academic qualifications which fit them for a very limited number of sedentary occupations.

It will be seen that the above analysis distributes the blame for the existing state of things very evenly. In fact, we are all to blame,—parents and elders, because they cling to sinking wreckage of the caste-system, the Government, because it has hardly even begun to adapt the educational system to the new needs of the country; and we schoolmasters, because we have not the vision to perceive the real needs of our pupils, or, having perceived them, we lack the courage to change our methods.

What then are the remedies for this undesirable state of things?

I am not a believer in mere cursings and complainings directed at system and the educational system will not be changed through our cursing and complaining. They will change when we really want them to change, and not before. Therefore it is towards reasons Nos. 2 and 4 that I direct my attention in considering remedies, rather than towards Nos. 1 and 3. I believe that if parents and schoolmasters, in sufficient numbers, desire things to be different, nothing on earth or in heaven can stop them from becoming different. Do we really desire it?

What do parents of the landowning class (whether they be great landowners who are almost like independent rulers in their own estates, or lesser ones who have barely enough to live on) really want their sons to become?

In the case of the heir they desire that he should succeed to their title and their lands. But, surely, something more than that? Does not every father desire that his son should do more than merely inherit the family estates? Does he not desire, in his heart of hearts, that the son should prove a better man than he? If he feels himself to have been a failure, he desires his son to succeed where he failed; if he feels that he has been able to do something in this life, does he not desire that his son should do more, and raise the family name still higher? But, how can this be, unless the heir is prepared for his task in a better way than his father before him?

Does there exist any man born to great power and estate who does not in his heart of hearts know the greatest danger of being great? Sycophants, flatterers, hangers-on, tempters and boon companions are servants who

profess to serve the master, while serving only themselves. Who is there that does not know how he himself was made to run risks, if not worse, by such as these? Yet, how many, when the time comes for them to bring up their own sons, have the **strength** to keep them apart from these dangers, the courage to insist that they shall have an education in which personal servants play no part, where **self-reliance** is the first rule, and in which the fine flower of friendship between man and man has a chance to grow unstilled by the weeds of self-seeking flattery.

To do this needs strength,—and it is this strength which the ‘great’ man usually lacks. For, he has been born amidst luxury and brought up to believe that his dignity depends upon the number of his lackeys. He cannot bear, therefore, that his son and heir should be deprived of either,—not even to save his life.

I believe sincerely that this is the first step, without which no real improvement can be made. And, unfortunately, it usually means that the boys must be educated away from their own homes,—for the simple reason that a great Sardar or Jagirdar can hardly ever in the very nature of things, prevent self-seeking people from gathering round him and exerting upon his children at their most receptive age an unconscious influence towards snobbery, dependence, and false pride. For this reason, I am uncompromisingly, against the practice adopted by some well-meaning parents of entrusting their children to private tutors and guardians in the home, because they fear that in boarding-schools the children may be exposed to dangers which (through their own experience) they regard as still more terrible. That such dangers do exist,

I do not deny. But it is not impossible to find schools wherein they are reduced to a minimum. Much therefore depends upon the choice of a schools.

From what has already been stated above, it will be clear that, at the very outset the present writer is against all schools where private servants are allowed, or where the treatment is such as to encourage a boy (even though he be a Maharaja's son and heir) to feel that he is entitled by reason of his birth to different treatment from his school-fellows. Let me not be misunderstood. I do not say that, when he becomes a Maharaja, he may not be entitled to the treatment due to one of his rank. But, during his education he must not become accustomed to such treatment, for universal experience teaches us that it is bound to make him lose his self-reliance if once he finds he can avoid the more troublesome jobs of daily life by getting someone else to do them for him.

Do schools exist, in which self-reliance is taught to such an extent, even to the sons of men who can command a score of retainers to answer their slightest call?

Not, I fear, among the schools which are intended for this class. Then, why talk of it? What is the use of advocating idealistic forms of education, which are unobtainable?

I advocate it, because it is attainable if we desire it to be so.

Those who realise the importance of this matter are already working not only to change the policy in some

of our existing schools of this type,—but also to start more schools of the right type, in which our boys may have a real chance such as few of their fathers ever had. If the All-India Jagirdars' Educational Conference succeeds only in getting one such school started, it will have served a great purpose, well worth the labour of its organisers.

But,—for those who have the courage of their convictions,—schools do exist even now, of the right type. They are not the schools to which Maharajas and great Sardars generally send their sons. But that is precisely the reason why they would be the best schools for such boys to attend. As I do not wish to be suspected of having a personal axe to grind, I shall not mention the names of the schools here (in any case, I may say that the school of which I happen to be in charge myself, is not in my mind in this connexion, though I fervently hope it may be, some day), but if any one wishes to know of such schools in various parts of India, I shall be glad to assist by furnishing their names.

It may be deduced from the above that I am therefore not in favour of special schools for the sons of the aristocracy. As such schools are at present, I am not in favour of them, simply because I think that it would be far better (and perhaps safer) for the aristocracy if they learned what common people think and feel. If in youth, when the democratic spirit comes naturally through contact in classroom, and playing—field, dining-hall and dormitory, the aristocracy learned to understand that less favoured people after all belong to the same family of

mankind as 'themselves, they would be far less likely in manhood to become the prey of bad counsellors either personal or political.

But there is one point in favour of special schools which deserves closer attention: the son of a land-owner who is going to succeed his father in the management of a great estate, undoubtedly requires special training for this, and such training is not obtainable in the ordinary schools. Must we not have special schools for this purpose, therefore?

Personally, I believe that the best solution of the problem is, not to have special schools exclusively reserved for the sons of the landed gentry,—as we have at present,—but to have, in different parts of India, several good public schools, open, as the English Public Schools are, to the sons of people who are willing to pay for a somewhat better (and therefore, under present circumstances, a somewhat more expensive) education than can be obtained in the ordinary schools. By means of the provision of scholarships, places may also be available for a certain number of those who cannot afford such high fees, selected by open competition. Such schools would rank, as regards cost, between the very expensive and exclusive Chiefs' Colleges, and the ordinary schools; they would differ from the former in providing for their pupils a much more democratic environment, and from the latter in providing much better residential facilities, together with several alternative School-leaving courses,—one of which would be a special "Jagirdars' Course" intended for those who are to be prepared to administer their own estates,

and who do not wish to spend time upon securing academic qualifications, which will be of no use to them in their daily life. Those, of course, who wish to proceed with higher education, or to enter professions, would naturally follow another alternative course, which would be simply that of the Matriculation, Cambridge School Certificate, or School-Leaving Certificate Examination. Detailed proposals for institutions on the above lines have been submitted in a scheme prepared by me at the request of the Convenors of the All-India Jagirdars' Educational Conference.

To return to the question of careers for our boys.

The land-owner who possesses extensive lands and desires to see his son and heir not merely enjoying them, but making the best out of them, should surely encourage in his eldest son the ambition to learn not merely the administration of the estate, but its improvement. For this, if the young man is bright enough to be able to pass his Matriculation or other recognised qualifying examination, nothing is better than a course at an Agricultural College. Some of the Agricultural Colleges, recognising that young men of this class require rather a brief practical course, than a long academic course for a Degree in Agriculture, have provided a short (nine months) Special Course, to which even non-Matriculいたes are admitted.

But what about younger sons? It is in their case especially that there is a danger of 'drift' unless definite ambitions for a career are encouraged at an early age.

It always seems to me a pity that so many younger

sons of the landed aristocracy seem to drift into 'service'. They are the very people who can afford the necessary time and money for training or apprenticeship to other occupations, and, by entering the competition for 'service', they are not merely helping to increase unemployment, but are surrendering their hereditary advantages at the same time.

Several of the careers recently made available to Indians seem exceptionally well suited to young men of the 'Kshatriya' type, descendents of the fighting races of India. The Indian Mercantile Marine,—to which entrance is obtainable through the magnificent training given in the school of "**S. S. Dufferin**" in Bombay Harbour, offers fine prospects for young men of enterprising and courageous spirit, who are not ashamed to rely on themselves, and throw aside every scrap of dependence on servants.

The training for the Indian Sandhurst is another such line. Both these, however, demand that much-needed early ambition which I have so much emphasised in this article. Admission to the respective institutions has to take place at 11 or 12 years of age. So no boy who has been allowed to drift into his teens without developing a definite desire for a future career has a chance for either of these. Hence the importance of the encouragement of early ambition by parents.

Training for the Pilot's License, in one of the Flying Clubs,—Delhi, Bombay, Karachi etc.—seems to offer a promising career for bold and healthy young men, especially as, in spite of the present depression, it is certain that Air Transport is bound to expand by leaps and bounds in the

near future. This training, though expensive, is quite within the means of the average Jagirdar, and it has the advantage of being, relatively, a short course.

Wireless is another modern line which offers scope to enterprising young men who can afford the training,—as also Cinematography. Motor-Engineering, though now so common, is likely to prove so important in a vast country like India, especially when the use of tractors for Agriculture becomes more common, that it is also a very promising line. The same applies to all other branches of Engineering which concern the development of Agriculture and its sine-qua-non in India, Irrigation.

The main point is, however, that we,—i.e. both the parents and the schoolmasters,—should do all we can to develop in our boys at an early age the ambition to do something definite and the desire to prepare themselves for the chosen career. This is more than half the battle. If the interest is there, the opportunity will be found; the choice of the career will come naturally. A normal boy, brought up in a healthy environment of interest in what is going on in the world around him, encouraged to feel that he is a part of this great world, and must prepare himself to play his part when the time comes,—such a boy inevitably begins to dream and to plan his own future. It is true, while he is of tender age, his dreams may be but the outcome of hero-worship and childish self-love, but they are also the stuff from which great ambitions are born.

We need more of such dreams in our India to-day.

We have had too much of dreamy idealisation of the Past, dwelling upon ancient glories, and regretting what is lost and gone. The work of the fighting races of India does not lie in the Past alone. Why should we deem their day is over? What men have done, men can do, and though the fight is not now between race and race of Indians, nor between inhabitants of this land and invaders, yet the fight to achieve mastery over Nature is no less glorious, no less worthy of the daring of the Rajput, the tenacity of the Maratha, the faithfulness of the Sikh. And for this fight we must encourage our sons to look forward, and prepare.

Gwalior, 1932.

F. G. PEARCE.

THE IDEAL OF EDUCATION

BY

SWAMI ABHEDANANDA.

The present system of education which has been adopted by the Universities, Colleges, and Schools of modern India is faulty and fundamentally wrong, for the education of a nation must depend upon the national ideal of civilization. The Hindu ideal of civilization from pre-historic times was purely moral and spiritual. Consequently, the civilization of ancient India was based not upon commercial principles of modern times, not upon the selfish ideal of political gain and power over other nations, but upon the eternal spiritual laws which govern our soul. Intellectual culture was not regarded as the highest ideal, but spiritual realization of the relation that exists between the individual soul and the Universal Spirit was the principal aim of education. "Education," as Herbert Spencer has said, means "the training (of the mind) for completeness of life." Education will bring out the perfection of the man which is already latent in his soul. Education does not mean that a lot of ideas or informations will be poured into the brain of the individual and they will run riot; but it means the gradual growth and development of the soul from its infancy to maturity. Education should be based upon the spiritual ideal that each individual soul is potentially divine, that it possesses infinite potentialities

and infinite possibilities, that knowledge cannot come from outside into inside, but that all knowledge evolves from inside out. No one can teach you, but you teach yourself. Teachers only give suggestions. This should be the primary principle of education.

To-day in our universities we find just the opposite principle. The students are allowed to study a little of the various subject given in their text-books, and are obliged to memorize the notes of their teachers in order to get high marks necessary to pass the examinations creditably. By following this method they tax their memory for the time being, and naturally they forget what they learnt, as soon as they have finished their course. They get their Degrees and Diplomas for their ignorance. That is not the ideal of education.

Education should be according to the natural inclination of the individual soul, with the idea that wisdom cannot be drilled into the brain of the individual, that all the books give mere suggestions, and in reaction we get the knowledge of the book. In order to understand a book, our minds must vibrate or be *en rapport* with the mind of the the author. Then, we get knowledge by itself for it is a process of transmission. Knowledge does not come from outside. We shall have to raise the vibration of our minds to the level of the vibration of the mind of the author, and then, like wireless telegraphy the wisdom of the author's mind will be communicated to the student's mind. That is the natural principle of proper education. Are we doing that? No. But we had that system in ancient India.

The present University system is going to be out of place, because in England the professors are beginning to realize the efficiency of our old **Brahmacharya Vidyapith** system. A teacher or professor should have a few students around him; he should be their guardian, and he should be of pure character, and moral and spiritual in his ideals. He should not be like a man who gets a large salary and lives an immoral life. Such a man cannot be an ideal teacher. This Hindu method is going to be adopted in Europe and America in future. In this system the student will find an example to follow. A living example is better than hundreds of precepts. One living example will change the whole character of the student, and it will mould his future career according to the ideal which is before him. Therefore, the present system of education is imperfect and fundamentally wrong.

To-day the ideal of education in America is revolutionising the ideals of the past ages. To-day an infant boy or girl of four or five years of age is allowed to enter the Kindergarten school-room where all kinds of toys, music-boxes, pictures for painting and instruments for drawing etc., are kept. The children are asked by the teacher to choose whatever toys they would like, in order to know their natural inclinations. If any one is attracted to the music-box, he has a natural tendency for music; and with proper training he may become one of the best musicians of the world. Therefore, each student should be taught in the particular line which he has the tendency to excel, after he has received education in general lines up to a certain standard. There should be

industrial schools, agricultural colleges, schools for vocational training etc., in connection with our national Universities. In the present system of education most of the young men waste their time, energy and money in trying to get a degree like B.A., or M.A., with a view to obtain a position of a Clerk or of a school teacher with a handsome salary which is the highest ambition of his life. Those who follow this method do not get ideal education.

The education of our young men should not be controlled by the foreign Rulers of the country who do not care for our national ideals and whose policy from the beginning has been not to give ideal education, but to impart a smattering of different subjects which would be of no earthly use to them in their practical life, but which would enable them to become efficient Clerks or Government office-bearers with a slave-mentality to serve them in their administration for their own good.

Character building must go hand-in-hand with intellectual culture, self-control, self-mastery, honesty, truthfulness, self-sacrifice, God-consciousness and disinterested love for all, should adorn the character of a truly educated man or woman. This is the Hindu ideal of education. He is regarded by the Hindus as a civilized man, who lives a pure and unselfish life, who is loving, kind and compassionate to all, who conquers avarice by generosity and hatred by love. But a man, who robs others to promote his self-interest, is not a civilized man according to the Hindu ideal. The Christian and Mohammadan ideals are the same. A man must not be

judged by his outward appearance, but by his inner nature and character. The outward garb, dress, clothes, formality, etiquette, do not amount to anything; the Lord sees purity of the heart. We must be pure in heart and loving to all, irrespective of caste, creed or nationality. Any education that alienates mortals from mortals, that disunites brothers from brothers, is not uplifting, and should not be the ideal. Therefore, the aim of education should not be mere intellectual culture with commercial ideals, to gain one's livelihood in the struggle of competition, but that the ideal of education should be such as would elevate man from his ordinary selfish state into the unselfish ideal of God-hood.

The object of education should be the attainment of perfection intellectually, morally and spiritually. In the Vedas we read two kinds of Vidya,—Apara Vidya and Para Vidya. Apara Vidya is that which explains the laws of nature and describes the causes of various phenomena. It is ordinarily called secular education; its scope is vast and it includes Scriptures, philosophies, sciences, mathematics, Astronomy, medicine, history, and various other branches of knowledge. But Para Vidya is that which makes one attain to God-consciousness and the liberation of the soul from the bondage of the world, and that should always be the aim of Apara Vidya. It should never be anything like Godless education which the students are receiving in Modern Schools and Colleges. Keeping that aim in mind a student should study Chemistry and go to a chemical laboratory to study the fundamental elements of all phenomena. Why should he study Physics and its various branches? To understand the physical laws, and

to know how this world has come into existence. Why should he study Anatomy and Physiology? To understand how the organs of our system are working and co-ordinating in harmonious development, and how the human body grows from a minute cell.

Sir J. C. Bose, after studying the plant's life, has discovered the grand Truth that in the whole world there is one Life and not many. The same life-force that is beating in us is pulsating in the plants, and even in a blade of grass. As we eat, so do the plants; as we sleep, so the plants also sleep. There is a gradual manifestation of life from the lower to the higher in the mineral, vegetable, and animal kingdoms; and we study them all, so that our knowledge will be complete.

Physically we should develop and train our bodies so that we can have muscles of iron and nerves of steel. Then, we should educate our minds so that we may be able to acquire self-mastery, and not remain slaves of passions, desires, and selfishness. Self-conquest should be our ideal in training our minds. In the West there is Psychology without a "Psyche," which means the soul. The Western Psychologists do not admit the existence of a "Psyche" in their study of Psychology, but Hindu Psychology is far better. Then, we should educate our intellect so that we shall be able to see the all-pervading Spirit, and reason that although there are various manifestations yet there is underlying unity of existence. Unity in variety is the plan of nature, and that plan we should discover by training our intellect. Furthermore, we should realize what is Eternal and what is non-eternal,

what is unchangeable and what is changeable. That should be the function of the intellect trained, and which has received the ideal education.

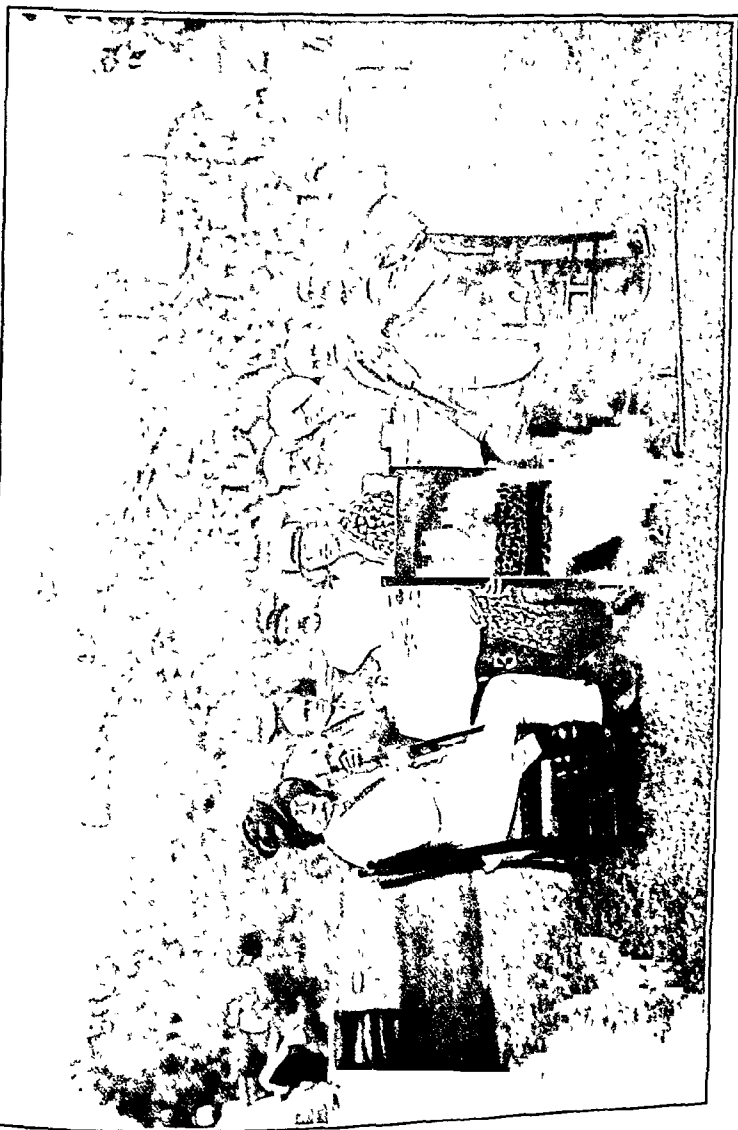
Proper education should include moral training. The whole of Ethics depends upon love, which does not mean selfish love, but the expression of oneness in Spirit. If you love somebody you become one with your beloved in spirit, otherwise there is no love. Love means the attraction of two souls, which would vibrate in the same degree, and which would be tuned in the same key. Just as in a room when two musical instruments are kept tuned in the same key, and when one is struck the other responds; so is the case with two lovers. When the thoughts and ideas which rise in the mind of the lover will vibrate in the mind of the beloved and will produce similar response, then there is love, and that means oneness in thought and in spirit. Again, where there is true love, there cannot be any selfishness. If you love any one, you would be ready to give him all that you possess; because you would say, "O my beloved, thy necessity is greater than mine. Whatever is mine is thine." We must learn to merge our small personality into the bigger personality of humanity. That should be the ideal of moral education.

Spiritual education will reach its climax when the student will realize the truth of that saying, "I and my Father are one," not physically, mentally or intellectually but spiritually one; because there is only one Spirit in the whole universe. Therefore, each soul is potentially divine, each soul is Brahman; and any system of educa-

tion which is based upon this fundamental principle of potential Divinity in the soul of the individual, would be considered as the highest.

SWAMI ABHEDANANDA.

Some Prominent People who attended the At-Home





Representatives from remotest corners of India at Tea Table.

RESOLUTIONS PASSED

BY THE

All-India Jahagirdars' Educational Conference, Delhi.

15th, 16th and 17th March, 1932.

1. This Conference offers to His Gracious Majesty the King Emperor its humble tribute of sincere expression of unswerving loyalty and devotion to the throne and prays to Providence that He may grant their Majesties long life and prosperity. This Conference entertains the sincere hope that under the benign influence of His Majesty's benevolent care for the well-being and the progress of the people of the Empire, India and Great Britain may be enabled peacefully and successfully to solve the difficult problems with which the two countries are confronted at present (*From the Chair.*)

2. This Conference places on record its sense of profound appreciation and gratitude to His Excellency the Viceroy for the very encouraging and inspiring message which he has been pleased to send to it and prays that His Excellency may continue to evince the same interest in the cause which the All-India Feudatories' Educational Association has undertaken (*From the Chair.*)

3. This Conference offers to the Rulers of the Indian States a tribute of loyalty and attachment to their thrones and seeks their sympathy and assistance in the great task which it has set before itself (*From the Chair.*)

4. This Conference places on record its sense of profound sorrow at the demise of

(1) Her Highness the Maharani Chinkoo Raja Scindia of Gwalior

(2) Her Highness the Dowager Maharani Laxmibai Pawar of Dhar

(3) Her Highness the Maharani Tara Raja Pawar of Dewas Senior

(4) Maharajkumar Shriman Bijay Singhji Bahadur of Bikaner

(5) Maharaj Kumar of Kishangarh

(6) Lt.-Col. H. H. The Maharaja Sir Prabhu Narain Singh Bahadur, G.C.S.I., G.C.I.E., LL.D. of Benares

and expresses its heart-felt condolences to the members of the bereaved family. The Conference authorises its President to convey this expression of grief and sympathy to the family. (*From the Chair.*)

(*Passed, all standing in silence.*)

5. (a) This Conference resolves that an All-India Feudatories' Educational Association be established and be registered under Act XXI of 1860.

(b) This Conference resolves that the constitution of the All-India Feudatories' Educational Association submitted to this session be approved and adopted.

Moved by The Hon'ble Shrimant Jagannath Maharaj Pandit (*Bombay Presidency*).

Seconded by B. Ayodhya Das, Bar-at-law M. L. A., (*United Provinces*.)

Supported by Mr. N. R. Gunjal, M.L.A., (*Bombay Presidency*.)

6. This Conference appeals to Associations having the same or similar objects either existing at present or coming into existence in the future to get themselves affiliated to the All-India Feudatories' Educational Association, chiefly for the purpose of giving effect to its educational programme and to avail themselves of its services in that

Moved by Rao Bahadur Shrimant Sethuram Maharaj Pawar of Dhar.

Seconded by Nawab Nahar Singh of Amod, M.L.A.

Supported by Mr. Goswami M. R. Puri, M. L. A., (*Central Provinces*.)

7. This Conference strongly appeals to the Government of India, the Provincial Governments and the Governments of Indian States to extend their sympathies to the All-India Feudatories'

Educational Association in working for the early establishment of the contemplated Public School.

Moved by The Maharaj Bharat Singh Sahib of Multan (*Central India.*)

Seconded by Sardar G. N. Muzumdar, M. L. A., (*Bombay Presidency.*)

Supported by B. Ayodhya Das, Bar-at-law, M.L.A., (*United Provinces.*)

8. This Conference authorises the Executive Council of the All-India Feudatories' Educational Association to adopt and put into operation such educational schemes as may be formulated and approved by it in consultation with experts and with the approval of the members of the General Council, who have been and shall be requested to render assistance in this matter. Efforts should be made to utilise the existing institutions as far as possible.

Moved by Thakur Sahib Chein Singh of Panchad (*Central India.*)

Seconded by Rai Bahadur Lala Brij Kishore, M. L. A., (*United Provinces.*)

Supported by Thakur Kesari Singhji (*Kotah.*)

9. This Conference authorises its General Secretary to approach the Indian Public Schools Society with a view to ascertaining to what extent it may be possible for the educational aims of the Conference to be achieved by means of co-operation with that Society. In the event of the Indian Public Schools Society willing to modify their scheme of the Indian Public Schools in such a way as to enable it to meet the needs of the land-holding classes, the Conference authorises its Executive Council to co-operate in every way with the Indian Public Schools Society for the establishment of such a school at the earliest possible time.

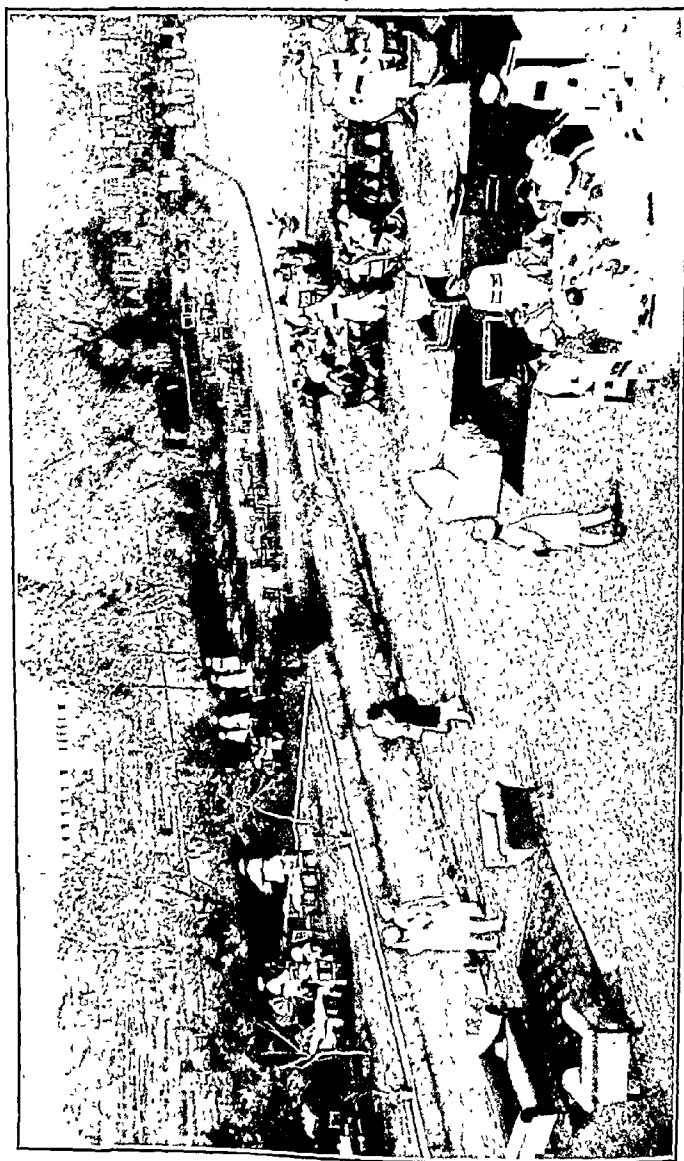
Moved by Diwan Bahadur Har Bilas Sarda, M.L.A., (*Rajputana.*)

Seconded by Sardar Bhupat Singh, M.L.A., (*Bihar and Orissa.*)

C. S. ANGRE,
GENERAL SECRETARY.



Representatives of Indian States.



Another view of the At-Home.

A Scheme of Primary & Secondary Education

Submitted at the request of

THE
All-India
Feudatories' Educational Association,

BY

F. G. PEARCE, B.A. Hon's (London)

Principal, THE SARDARS' SCHOOL, GWALIOR

PREFACE.

In submitting to the first All-India Jahagirdars' Educational Conference the following scheme which I was requested to prepare for this occasion, I should like to make clear the general principles which I have tried to bear in mind in preparing the scheme.

I have assumed that what the Conference requires at this stage is a basis for discussion rather than a cut-and-dried scheme complete in every detail. At the same time, it requires sufficient information regarding the educational requirements as conceived by those who are already engaged in running schools, to enable it to judge approximately the amount of money required for the starting of the work.

There is, I know, a widespread, and I think a perfectly justifiable, dissatisfaction with the present available schools, the Chiefs' Colleges on the one hand, and the ordinary schools on the other, neither of which are suited to the needs of landholders. In my scheme, therefore, I have tried to show how some of the objections to the above-mentioned institutions may be overcome in a type of school which would stand, as it were, mid-way between the Chiefs' Colleges and the ordinary schools. As I am myself in charge of a school intended mainly for sons of landholders, I know the difficulties first hand. Nevertheless, I would emphasize that, in so far as this scheme deals with details, it is solely with the object

of providing material for consideration and discussion, and not at all with any idea of my posing as an expert whose views cannot be challenged.

There is one point, however, which I should like to commend to the acceptance of the Conference with every power of persuasion that I can command. It is that **the proposed school or schools should not be exclusively reserved for the sons of landholders.** These are days when no man, however great he may be, can afford to stand in isolation, and even if he is not moved by the inspiring urge to break down the barriers between man and man, class and class, race and race, because human progress lies in that direction alone, yet self-interest demands that this change should be accepted with a good grace because it is inevitable.

The Chiefs' Colleges are regarded by many as having failed in their purpose mainly because they are too exclusive; at the same time the ordinary schools cannot in most cases yet afford to provide educational facilities which some day all should enjoy, but, until then, at least those who can afford to have them should be able secure them for their children. Institutions such as are proposed in this scheme therefore, provide the best means of bringing together in the right and natural way those aristocrats who are conscious of the deficiencies of the past, and those subjects who are earnestly bent upon helping their sons to become better and more useful men than themselves. Only by throwing open such institutions to all who are prepared to help to contribute to the cost by paying the required fees. can their real work be accomplished.

If, in addition, scholarships can be established to make possible the admission also of boys who are bright enough to win them in open competition, but whose parents are not wealthy enough otherwise to give them such an education, the schools may be made into true 'Public Schools' in the very best sense of the word. I commend this idea to the Conference as being of crucial importance to the future of the scheme. Merely communal or exclusive institutions have no place in the world of to-day, and, if they help to maintain a narrow spirit against the movement of evolution, they are doomed even before they are set afoot. Let us look to the future while dealing with the problems of the present, as educationists should. If we do this, our work may prove of inestimable value to our country, and therefore to ourselves also. It cannot really benefit us otherwise.

THE SARDAR'S SCHOOL, }
 GWALIOR, C. I. }

F. G. PEARCE.

DRAFT
Scheme of Primary & Secondary Education
TO BE PROVIDED BY
All-India Feudatories' Educational Association.

1. **Aim.**—To provide, by means of first-class residential schools situated in several healthy and convenient spots in different parts of India, a sound basis of modern Primary education, followed by a Secondary education of an all-round character, in preparation for such qualifying examinations and classes for special training as may lead to professions and occupations for which the landholders' class is particularly suited.
2. **Type of Schools Required.**—(a) The schools while providing a better type of education than that which at present is obtainable in ordinary schools, must be open to the sons of all who are prepared to pay fees which will necessarily be rather higher than those of ordinary schools. The Association aims at preparing the sons of the landholders for a wider and more useful life, and therefore desires that its schools should not be exclusive or in any way liable to develop a narrow, communal or snobbish spirit.
(b) The schools must be residential for the following reasons :—
 - (i) They must be provided for pupils coming from all parts of India.

- (ii) They must be in the healthiest possible places, where the work will not be unduly interrupted by extremes of climate.
 - (iii) Experience has shown that manly and self-reliant qualities are more readily developed in the environment of a residential rather than of a day school.
 - (iv) For the children of the class of Land-holders it is more particularly necessary that they should be educated away from their homes in order to develop qualities of self-reliance and to escape from the defects which have hitherto often marred the traditional environment of their class.
- (c) The schools should provide for the admission of children from the earliest possible age because, the early years are those in which habits are most easily formed, and the also, many children of this class being under the care of court of Wards, it is desirable to arrange for their care from the very beginning, in an environment of good discipline and healthy activity.

3. **Situation.**—Provision should ultimately be made for at least four, or perhaps five schools, situated in different parts of India, not only for convenience of access to those residing in the various Provinces and States, but also with a view to providing special facilities for instruction in :—

- (a) The Indian languages prevalent in those parts,
- (b) The post-Secondary specialisation in training for professions for which the neighbourhood offers special advantages. By co-operation with the local special institutions, preparation for admission to those institutions may be rendered more effective.

The following localities would provide such facilities; and are therefore tentatively suggested as suitable for such schools:—

Place	Indian Language	Special Training Available for
a. Dehra Dun ...	Hindi, Urdu, Punjabi	Military, Forest
b. Bangalore ..	Kannada, Tamil, Malayalam	Industrial Technology, Commerce
c. Poona or Satara ...	Marathi, Gujarathi	Civil Service, aviation, Education
d. Waltair ...	Telugu, Bengali	.. Marine.
e. Raipur, Indore, Ujjain, or Nagpur ...	Hindi, Marathi, Urdu, Bengali.	

Special training in Administration of estates and in Elementary Agriculture should be provided in *all* the schools, and is therefore not mentioned above under Special Training.

4. **Commencement.**—It will no doubt be necessary to begin with one school only, and the most convenient one to start with will be either at Dehra Dun, Ujjain or Bangalore. Which place should be chosen may depend upon the facilities for getting land etc., most easily.

5. **Correlation of the schools ultimately.**—A unique feature of the schools under the Land-holders' Educational Association will be the facilities afforded for interchange of pupils as well as of the members of the teaching staff.

At present it is a marked and deplorable feature of Indian youth that not one boy in a thousand makes up his mind before he leaves school what profession or occupation he wishes to enter. This leads to loss of enthusiasm and consequent wastage of time.

The fact that a boy enters a particular landholders' school in which, for example, special facilities are provided for Forest training, or Commercial training, need not mean that each boy of that school must necessarily choose that line. If, by the time he completes his Secondary course, he has definitely made up his mind to take up one of the special lines, so much the better: he will be able to go straight ahead with it. But, if he has not, (as will occur in many cases), then arrangements will be made for him to spend at least two months in each of the other Schools, where there are other lines of special training, so that he may get some idea of the kind of work involved in the different lines, and thus be able to make a choice based upon at least a slight experience of the work which will ultimately be his life-work.

Similarly, interchange of members of the teaching staffs of the various schools, on the same

grade of pay, will tend greatly to stimulate interest in and efforts towards new and improved methods of teaching.

6. General Principles on which the Curriculum of the

Schools will be based.—The main object of the schools will be to produce physically fit and hardy young citizens of India, trained in a spirit of true sportsmanship and esprit de corps, self-reliant and self-disciplined, neither ashamed nor unfit to do things for themselves, even though their social status in after-school life may enable them to command the services of others, intellectually, the aim will be to endeavour to develop the capacities of each pupil to their fullest possible extent, encouraging initiative and originality by means of creative pursuits and activities which may help each pupil to find out for what line of life he is most naturally suited: morally and socially the aim will be to inculcate a spirit of active co-operation and willing self-discipline in the interests of the institution; and, though the schools will be strictly non-sectarian, religious instruction will be imparted to the pupils according to the faith of the parents, while stress will also be strongly laid on the need, specially in a country like India, of maintaining an attitude of respect for the convictions of others, and of willingness to consider controversial questions with an open mind and a desire to find and follow Truth at all costs.

7. Main Lines of the Curriculum :—

A. Compulsory throughout the entire School Course.

(i) **Physical Training.** This will include physical exercises under a trained Instructor, and military drill under a Military Instructor. The School Medical Officer will thoroughly examine each boy on admission, and subsequently every six months (the results of the examination being communicated to parents or guardians in the half-yearly reports); the health of each boy will also be observed daily by the Medical Officer when he takes his rounds of the dormitories, and remedial treatment will be given whenever necessary. The Medical Officer will advise as to the amount of exertion advisable in the case of boys of weak constitution.

(ii) **Riding, Swimming and Practical Efficiency.** Boys will be grouped for riding instruction according to age or ability, and taught by a qualified riding-master. Ponies will be provided by the School, and private ponies will not be allowed. All boys, unless exemption is advised by the Medical Officer, will be taught swimming in the school swimming-pool. All boys will undergo a course of instruction in elementary First-Aid.

(iii) **Team Games.** All boys will take part daily in the team-games which will be arranged according to the season suitable for them.

(iv) **Moral and Religious Instruction.** Time will be provided in the daily programme for the inculcation of religious observances and the

impartation of religious instruction to those pupils whose parents have informed the school authorities of their desire that this should be done. Character-training will be aimed at rather by means of endeavouring to maintain in the school a high standard of public opinion, self-discipline, and self-respect than by means of moral discourses; but proper and adequate instruction in elementary human physiology and the maintenance of physical and moral health will be included in the ordinary school curriculum, under General Science and Hygiene.

- B. Infant Department.**—In the Preparatory or Infant Department children will be admitted between the ages of 3 plus to 6 minus, and will be taught according to the Montessori Method or any other approved system based on similar principles, by which the faculties of the child are awakened and developed without undue strain. The children at this stage will be mainly in the care of qualified ladies, both in the school and the boarding-house. The course will generally be of two years, and will lead to admission to Class 2 of the Primary Department. The vernaculars will be the media of instruction.
- C. Primary Department.**—In the Primary Department there will be a special Preparatory class for children who have not entered the school through the infant Department. The object of this class will be to bring newly admitted

children up to the standard required for Class 2 in the vernaculars and arithmetic. Handwork and Drawing will also be taught in this class. In Classes 2, 3, 4, 5 and 6, the subjects of instruction will be as follows:—

- (i) The Vernaculars.
- (ii) English, by the Direct Method.
- (iii) Stories of Bravery and Adventure, leading up to Geography and History of India in classes 4, 5 and 6.
- (iv) Object-lessons and excursions, leading up to Nature-study in classes 5 and 6.
- (v) Arithmetic.
- (vi) Handwork, leading up to Carpentry in Class 6.

Special stress will be laid on the vernaculars in these classes, and, as far as possible, they will be the media of instruction. English, as a second language, will be taught mainly as a medium for expression in speech.

D. Secondary Department.—This department will consist of two preliminary classes, 7 and 8, after which pupils will be required to select one of the three following alternative courses.

- (i) Parents who desire their boys to proceed to Europe for University education will do well to decide upon this, in consultation with the school authorities, before the course of class 7 is entered upon. For admission to Oxford or Cambridge a knowledge of Latin is necessary, and for Oxford and Continental Universities a knowledge of French or German is essential;

it is far better that these languages should be begun in Class 7, as this will be much less strain upon the student than if they are taken up at a later stage. Those who do not intend to proceed to one of the older Universities of Europe will continue their study of their vernaculars, or may take Sanskrit. Geography is compulsory throughout the Secondary course. General Science is compulsory in classes 7 and 8 except for those taking Latin. English, Mathematics, Indian History, Nature Study and Hygiene, are compulsory for all in classes 7 and 8. Drawing or Manual Training (Carpentry and Metal Work) are alternatives, and Drawing is optional after Class 6 if the student shows no aptitude for it.

After Class 8, Mathematics and History are optional for those who have taken up Latin, as is also General Science, except for Hygiene (which must be taken by all).

Classes 7, 8, 9 and 10 are intended to prepare the student to sit for the Cambridge School Certificate Examination at the age of 16 plus. The subjects are so selected that by passing this examination exemption is obtainable from the Cambridge University Previous Examination, the Oxford Responsions, the London University Matriculation and the Matriculation or entrance examinations of practically all other Universities.

Those who intend to proceed to Oxford will take Latin, English, French or German, Geography, and Hygiene. For Cambridge, French is unnecessary and general Science may be taken instead, or Mathematics. For exemption from the matriculation examinations of the university of London, and most other Universities including all Indian ones, English, Mathematics, Geography, General Science, and Sanskrit, must be taken. A vernacular may be taken instead of Sanskrit for exemption from all Indian University matriculation examinations.

(ii) For those who do not desire to proceed to University courses, but who merely desire to obtain a pass in the Cambridge School Certificate Examination, qualifying them for certain appointments in the public services, there is an easier option, consisting of the Vernacular, an English essay, Geography, General Science or mathematics, Indian History, and either Drawing or Book-keeping and Shorthand, or Geometrical Drawing.

(iii) For those who desire simply to qualify themselves to look after their own estates, after a sound general education, there is another option, the School Diploma Course, which consists of the following subjects: Vernacular, General English (mainly for speaking and reading purposes), Geography, General Science (which includes Elementary Soil

Science, and Hygiene), Administration, and either elementary surveying or Metal Work. This course is especially intended for sons of land-holders who wish to help to improve their estates on leaving school; those who can afford the time and money for a higher course, would proceed to one of the Agricultural Colleges, for the special nine months' course for Zamindars, already provided in several of those institutions.

8. **Boarding-Houses.**—The Boarding-Houses will be on the 'House' system which prevails in the English Public Schools. A Housemaster will reside in each House, with one or more assistants. Boys will be accommodated in dormitories, younger boys being in separate dormitories and under special supervision. From their Housemasters the boys will receive that individual care which was a feature of the ancient ashrams of India, and only such masters as are capable of understanding the meaning of this responsibility will be entrusted with this work.

There will be a common mess, and all boys will be expected to dine together there; meat will be served to those who are accustomed to it, but it will be cooked in a separate kitchen.

No private servants will be allowed, and in the Boarding-houses as well as in the school

as a whole every possible effort will be made to teach the boys to take a pride in feeling responsible for themselves and to develop a self-reliant spirit.

- 9. Fees.**—The fees will depend mainly on the amount collected for the endowment of the schools, but the aim is that the total expenses per boy per annum should not exceed Rs. 1,000/-. This sum includes feeding charges for 10 months, all the necessary school clothing (valued at Rs. 200 per annum), all extras, including dhobi, toilet accessories, school excursions and books, and pocket-money (which will be uniform for all boys of the same standard). No money should be sent direct to pupils of the school, but must be remitted through the Principal, who will fix the amount of pocket-money allowed to the boys of each standard.

A reduction of Rs. 100 is made in the case of two brothers being in the school together, and a further reduction of Rs. 50 for a third brother.

- 10. Cost of Establishing such Institutions.**—Without going into details of buildings etc., with the help of experts, it is impossible to give anything but the vaguest idea of the initial cost. Suitable buildings to house, say 300 boys, and Staff may be roughly estimated at anything between Rs. 3 lakhs and Rs. 10 lakhs. The recurring expenditure, assuming that an exceptionally well

qualified Staff be selected, would amount to between $1\frac{1}{2}$ and 2 lakhs per year, for each school of this type. Reckoning the income from fees at about Rs. 3,00,000 per year, and the actual cost of food, clothing etc., at seven-tenths of this sum (Rs. 2,10,000) it would be necessary to provide an additional income from invested funds of about Rs. 50,000, *i.e.* interest on about Rs. 10 lakhs.

With cost of buildings and initial equipment, each school requires a fund of not less than Rs. 15 lakhs, in order to start safely.

11.—How to provide the proposed Institutions.—It will be seen from the above that a venture of this magnitude is not one which can lightly be undertaken. To establish, within the next few years, even one, or at the most two such institutions, would be a magnificent achievement, and if the outcome of the present Conference amounts to this, it will indeed have been well worth while.

To attempt too much, however, will be to court certain failure and disappointment. Rather than wait until the large sum of money required for the scheme has even been partly collected, would it not be better to approach an existing organisation which has similar aims, and, by a determined joint effort, make sure of the immediate establishment of at least one really good school?

The Indian Public Schools Society, founded by the late Mr. S. R. Das, exists for this very

same object of bringing into existence a really fine Public School somewhat on the lines of the famous Public Schools of England, but very definitely adapted to Indian requirements.

Except that the Society at present contemplates the establishment of only one school, its main idea is almost identical in general features with that which I have outlined above, and,—as it is most fervently to be hoped that the Landholders of India, in these modern days when no one can afford to stand in isolation, do not contemplate the establishment of communal or exclusive institutions, but institutions of a high class type open to the sons of any man who is prepared to pay the fees necessary to cover the cost of a rather better kind of education than is given in the ordinary schools,—there seems no reason whatever why the Landholders' Educational Association should not wholeheartedly offer its support to the Indian Public Schools Society in order to enable at least one school of this kind to be brought into existence at a very early date.

The Landholders want a school; the Indian Public Schools Society wants the financial help and back-ing which, in these days, perhaps the Landholders alone can give. I understand that the Society has already collected and invested a very considerable sum of money; it estimates

that with another 8 or 10 lakhs the proposed school could be undertaken immediately. The Society, I believe, would be glad to consider making provision in the proposed school for the teaching of any special subjects (such as Elementary Agriculture, Administration etc.,) essential for the completion of the education of Landholders' sons. To enable the Society to ascertain the requirements of the Landholders, as well as to collaborate in the collection of the necessary additional sum of money, the Public Schools Society might be asked to consider the co-option of one or more officers of the Landholders' Educational Association on to its Managing Body, and I would most strongly advise the Conference to take the necessary steps to approach the Society with this proposal, rather than to attempt to work out an independent scheme for what is, after all, indentially the same ultimate object, namely the raising of the standard of education in India, by starting at least one fine school which may serve as a model for future developments.

F. G. PEARCE.

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All-India Feudatories' Educational Association.
अखिल भारतीय सामंत शिक्षण संघ.



AIMS AND CONSTITUTION.

PUBLISHED
BY THE

All-India Jagagirdars' Educational Conference,
DELHI.

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THE All-India Feudatories' Educational Association.

I. Aim.

The aims of this Association are:—

(a) To ascertain the educational requirements of the Sardars, Jahagirdars, Taluqdars, Zamindars, Thakurs, Inamdars, Girasiadars, Dumaldars, Vatandars, and such other members of the landholding classes of India.

(b) To collect funds for providing educational facilities for the above-mentioned

(c) To prepare schemes for the educational advancement of the above-mentioned

(d) To establish suitable institutions for the education of the above-mentioned if and where necessary, or to bring about the improvement of the existing ones wherever possible.

(e) To advise and assist members of the above-mentioned classes in regard to education in foreign countries.

II. Policy.

The Association is a non-official, non-political and undenominational organisation and shall not identify itself with any religious sect, communal organisation or political party.

III. Membership.

Persons mentioned in 1 (a) are eligible for the membership of the association subject to the election of the "Executive Council."

There shall be the following classes of Members:—

- (a) Patrons.
- (b) Vice-Patrons
- (c) Life-Members.
- (d) Ordinary Members,
- (e) Advisory Members.

- (a) Patrons and Vice-Patrons shall be those who are approved and elected by the Executive Council of the Association and pay to the funds of the Association a lump sum donation of Rs. 2500/- and Rs. 1250/- respectively for life.
- (c) Life members shall be those who pay a lump sum donation of Rs. 500.

(d) Ordinary members shall be those paying an annual subscription of Rs. 10.

(e) Advisory members shall be honorary members elected by Executive Council.

IV. Name.

The name of the Association shall be "The All-India Feudatories' Educational Association, India."

V. Headquarters.

The Headquarters of the Association shall be located at Delhi.

VI. Constitution.

(A) *General Council* :—

The General Council shall be the supreme governing body of the All-India Feudatories' Educational Association, and shall consist of all the Patrons, Vice-Patrons, Life-members and Ordinary Members of the Association.

The Functions of the General Council shall be :—

- (i) To consider and pass the accounts of the previous year.
- (ii) To consider and make necessary alterations in the Constitution, Policy and Organisation of the Association, and to make rules and regulations for its working.

(iii) To review the work of the Executive Council.

The General Council shall ordinarily meet once a year on such dates as may be fixed by the Executive Council.

A notice in writing of the meeting of the General Council shall be despatched to all the members of the General Council not later than one month before the date fixed for the meeting.

Notice of a motion or resolution should reach the Secretary of the General Council not less than two weeks before the date of the meeting. The agenda should be sent to the members of the General Council at least one week prior to the date of the meeting.

An extraordinary meeting of the General Council may be called by the President at the instance of the Executive Council or on receiving a requisition from not less than 20 members of the General Council. The quorum for all meetings of the General Council shall be 15.

The President elected by the General Council or in his absence the Chairman of the Executive Council shall preside at meetings of the General Council. In the absence of both these, the General Council shall elect one of its members to preside.

The General Secretary of the Executive Council shall be the ex-officio Secretary of the General Council.

(B) *Executive Council.*—

The affairs of the Association shall be managed by an Executive Council, of 20 members, elected by the General Council. It shall hold office for three years.

The Executive Council shall elect from among its members a Chairman, a Vice-Chairman, a General Secretary and such other office-bearers as may be found necessary. In the absence of the Chairman or Vice-Chairman another member of the Executive Council shall be elected to preside at its meetings.

The Powers of the Executive Council shall be:—

- (i) It shall be responsible for raising, controlling, holding and administering the funds of the Association.
- (ii) It shall arrange to hold the conference as far as practicable each year for the purpose of education and organisation in support of the aims and the work of the Association.
- (iii) It shall frame the budget of the Association and lay it before the General Council for approval.
- (iv) It shall have the power to incur expenditure in accordance with the budget passed by the General Council and to appropriate the saving under one head for the expenditure of another.

- (v) It shall take the necessary steps to carry out the educational schemes on behalf of the Association.
- (vi) It shall have power to create temporary posts if funds are available.
- (vii) It shall manage the investments and property of the association and shall have power to accept donations, bequests, etc., to the association.
- (viii) And it shall deal in accordance with the provisions of this constitution in the interest of the Association with other matters not specifically mentioned above but requiring immediate action.
- (ix) It shall be ultimately the owner for legal purposes of all funds and property movable and immovable possessed by the Association.
- (x) And it shall have power to fill up any vacancy casual or otherwise for the Executive Council.

The Executive Council shall ordinarily meet on dates to be fixed by the General Secretary of the Association.

Five members shall form the quorum.

(C) *Office-bearers of the Association.*—

The following shall be the office-bearers of the association :—

- (i) The President of the Association.
- (ii) The Chairman of the Executive Council.
- (iii) Two Vice-Chairmen of the Executive Council.
- (iv) The General Secretary.
- (v) Other office-bearers elected by the Executive Council of the Association under clause VI (b).

(d) *Duties of the General Secretary:—*

The General Secretary shall be the executive head for carrying on the work of the Association in accordance with the aims and policy laid down in this constitution and will be the chief agent responsible for carrying out the decisions of the General and Executive Councils of the Association.
